The Lutheran Outlook

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Vol. X OCTOBER, 1945 No. 10

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THEOLOGICAL SEMINARY

Pointed Paragraphs

THE PRINTED PAGE

THE PRINTED PAGE is deathless: you can destroy one tract, but the press can reproduce millions. As often as is is martyred, it is raised. The ripple started by a given tract can widen to a stream down the centuries, until it beats upon the Great White Throne. How many lives have been changed or brightened by Newman Hall's tract, "Come to Jesus," or Hesba Stratton's "Jessica's First Prayer."—*Samuel M. Zwemer, in Evangelism Today.*

The atomic bomb is not nearly so powerful as words well spoken.—Senator Raymond E. Willis, of Indiana, to Graduating Class.

DANGER IN RETIRING!

The reason so many retired men die mentally is because they stop doing everything they do not want to do. When they do that they also stop growing. Growth is the result of assuming obligations and responsibilities. Retirement is too often a state of slow decay and death. The minds of too many retired men become stagnant pools.—*Thos Dreier, Clinical Medicine.*

Walking into a bar optimistically and coming out misty optically accentuates the inevitable.—Typographical Journal.

PREJUDICE

It just happens that some persons have a tendency to say, when they are cheated by a Jew, that all Jews cheat. They would not say because they were cheated by a Baptist that all Baptists cheat. The same persons say when a white boy commits a crime that his environment was bad, but when a Negro commits the same crime, that he behaved in a manner characteristic of Negroes; or that when a Yankee is unkempt he is an exception, while when an Italian is dirty, that is typical.—*Harry W. Flannery, "The Secret Enemy at San Francisco," Free World, 7-'45.*

If a proposal assumes any change in human nature, it won't work.—Chas. F. Kettering, Vice-Pres., General Motors.

BACK TO THE PRAYER MEETING!

Come back to the prayer meeting. God's Word calls to you; your own interest calls to you; the relation you sustain to your brethren calls to you; the example of the saints calls to you; the interest of the Church calls to you; the community of heaven calls to you; the shortness of time calls to you; the certainty of eternity calls to you; and the call is one—come to the communion of the saints, "not forgetting the assembling of yourselves together, as the manner of some is."—*Dr. David Gregg.*

It is amazing how much the church has accomplished on nickels and dimes. —Christian Advocate.

INCOMPLETE EDUCATION

It is my firm conviction that no young person's education is complete until he has been given a working knowledge of the Bible, and that any college which gives him a diploma without giving him such an understanding of the Scriptures has defrauded him. To be ignorant of the great central facts of Biblical lore is as serious a loss as to be ignorant of the great central facts of philosophy.—*Dr. Roy L. Smith, Editor, The Christian Advocate.*

"Owing to shortage of manpower and limited space available only the dead who are living in the parish will from this date be accepted for burial in our cemetery."—Notice in a Church Bulletin, discovered by Wm. H. Leach, Editor, Church Management.

LOGIC OF CHRISTIAN MISSIONS

We face a humanity that is too precious to neglect.

We know a remedy for the ills of the world too wonderful to withhold.

We have a Christ who is too glorious to hide.

We have an adventure that is too thrilling to miss.—*G. P. Howard.*

We never went deeply into theology. We didn't believe in turning churches into seminaries. We had a simple message, and that was the need of taking Jesus as personal Saviour. I hav[e] changed my mind a bit about t[he] The atonement is man's only hope, [and] there's no way around nor through. —Homer Rodeheaver.

WHY HE REMEMBERED

A gentleman once said to Rev. F. and Hill, "It is sixty-five years sinc[e] first heard you preach, but I well r[e]member that you spoke to us in [a] way: 'Supposing one is hearing a [man] read, and expects to get a legacy. W[ill] he spend the time in criticizing the l[a]yer's manner of reading? *No, he [will] see if anything is left him and [eat] much. Let that be the way in wh[ich] you listen to the Gospel.'"—Earn[est] Worker.*

Alas, this poor world tries to [find] rest by fixing the mattresses inst[ead] of fixing the tormenting conscience[s], the unease of troubled hearts.—[Dr.] John R. Rice.

The Lutheran Outlo[ok]

Official Organ of the American Lutheran Conference

REV. E. E. RYDEN, D.D., Editor[-in-Chief]
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EDITORIAL

rst Peace Talks d in Failure

)NCE MORE the United States is faced with the same kind of bitter disillusionment that came to the nation at the end of World War I. As ident Wilson once came home from Versailles a ken man, having been thwarted in all of his efforts to ce America's Allies to honor their own commitments to the Fourteen Points and to write a treaty that might assure a lasting peace, so Secretary of State James F. nes has now returned from London with nothing to rt but what has been described as "an abysmal fiasco" r twenty-two days of futile wrangling among the esentatives of the Big Five who constituted the so-ed Council of Foreign Ministers. Said Council had n set up by the Truman-Attlee-Stalin Conference at sdam as a permanent body to settle problems as they e in the conquered and liberated territories and to the groundwork for a final peace conference. The ncil adjourned without even being able to agree to l such a peace conference, let alone settling the crit- problems which now confront Europe and the world.

n view of the reported cordial relations established Potsdam between President Truman, Prime Minister lee, and Premier Stalin, the American Secretary of e went to London on his first important mission of e with high hopes of success. With traditional Amer- naiveté, Mr. Byrnes expected Britain, Russia, and other allies to live up to their war aims, publicly and cially expressed in the Atlantic Charter and the Yalta, Francisco, and Potsdam declarations. What he met, ording to reliable reports of the conference, were edy demands for territory and loot based on military quest.

IRST hints of friction in the conference came from comments in Moscow newspapers which caustically erved that the British had no priority on Italian col- es in Africa and that Russian geographies had never indicated that the Mediterranean was a British lake.

However, the Soviets evidently were anything but modest in their own claims. No sooner had the gavel fallen at the conference than Soviet Foreign Commissar Vynchesloff M. Molotov began to lay down the law to the other conferees. What Russia had tagged as her own "sphere of influence," namely, Poland, Lithuania, Estonia, Latvia, Romania, Finland, Bulgaria, Yugoslavia, Hungary, Austria, Eastern Germany, and Prussia, was no concern of the other Allies. What happens in those regions is Russia's affair alone. A plea from the British for the reopening of foreign consulates in Bulgaria, Romania, and Hungary met with flat refusal from Molotov, who also was adamant in his rejection of the proposal to permit France and China to have a hand in shaping policies in Eastern Europe.

How violent was the clash between Molotov and British Foreign Minister Ernest Bevin was evidenced when the latter accused the Russian of "Hitlerian methods." When the remark was translated into Russian, Molotov is reported to have walked toward the door, turned, and said:

"Unless that remark is withdrawn, I am leaving the room and the conference."

After a few moments of silence, Bevin spoke again, saying he withdrew his remarks, whereupon Molotov resumed his chair.

The Russians, however, did not confine their claims to Eastern Europe. They also demanded the right to share in the determination of policies in the Mediterranean, Red Sea, the Middle and Far East, and in the Pacific Ocean. Indeed, it now became quite apparent why the Soviets had turned a deaf ear for two months to the Japanese plea to act as mediators in the Pacific struggle and had finally answered that plea with a declaration of war. The war had been prolonged needlessly only for the purpose of giving Stalin an opportunity to get into the struggle and thus to have a hand in determining peace terms in the Pacific. All this became ob-

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vious when Molotov, according to the Moscow radio, presented a letter to Byrnes on the last day of the conference demanding that a four-nation control government be set up for Japan to "enable the four allied powers which played a decisive role in the defeat of Japan to carry out an agreed policy and to shoulder common responsibility." Byrnes, it is understood, had refused to include the question of such a control government on the agenda of the London conference, since it would obviously bring to an end General MacArthur's regime as Supreme Commander.

SUCH, in brief, was the picture of the first effort of the Allied governments to bring about some kind of a peace agreement in a world now lying in chaos and ruin at the close of the most disastrous struggle in human history. When the London conference adjourned on the evening of October 2, it was obvious from the details pieced together by newspaper correspondents that the twenty-two days of secret power politics bargaining behind closed doors had been packed with a spirit of bitterness and recrimination that boded ill for the future. "For sordidness," observed one commentator, "this first 'peace' parley made the 1919 Paris peace conference look like a thing of sweetness and light." Another correspondent described the results of the conference as "confusion worse confounded," and added, "The delegates could not even agree to disagree, because it was not clear in their minds what they had disagreed about."

In view of the disastrous debacle in London, it is not strange that a decided isolationist trend similar to that at the close of World War I has again begun to manifest itself in America. President Truman himself has taken note of this development and has warned that it may prove fatal to future world peace efforts. It is clear, however, to most American observers that if the spirit of greedy imperialism already revealed by our principal European allies continues to be manifested in future conferences, the United States will be confronted by the same situation which Wilson faced at Versailles and perhaps with the same ominous results.

Although much of the disagreement in London centered around questions of procedure and particularly over Russia's refusal to permit France and China to participate in the preliminary decisions on peace policies, it was evident that deeper basic principles were involved. While the exigencies of war have kept the Allies together in a common cause despite their wide divergence in political ideals, the end of the struggle has begun to reveal the wide cleavages that actually separate them. Although the conferees in London used the word "democracy" with equal fluency, it was quite apparent that it was with complete lack of mutual comprehension concerning its real meaning. American understanding of the word is something quite different from that of dictator states. Indeed, it will probably prove shocking to most Americans to discover how little of real democracy will still be alive in Eastern Europe when Russian hegemony in that region has finally been established.

MEANTIME, our American soldiers—those wh good fortune it was to escape the fate of the m titudes who are sleeping under little white crosses over the world—are returning home by the tens of th sands. And few of them are waxing very enthusias over their war experiences. Many of them, in fact, not at all sure in their own minds what it was all abo

But the most dismaying thing of all is to hear th tell how many of the peoples they befriended and e liberated regarded them none too kindly. From N mandy's fields and hedges to the rice paddies of In China, some of them say, they were looked upon as welcome intruders. And now that some of our own Al are beginning to reveal some of their traditional gr for more territory and more power, it will not be stra if our returning service men will soon begin to ask so embarrassing questions. And, in view of what has happened in London, perhaps the first one will be t Has America once more been led to expend its life treasure in a desperate struggle to put down the unh ambitions of one group of nations, only to make it p sible for another group to extend their imperiali domination and their despotic rule over their weaker less fortunate fellow men?

German Lutherans In Defensive Move?

WHAT IS TRANSPIRING in Germany during last few weeks is undoubtedly making church tory. The formation of a new Evangelical Church Germany at the now famous Treysa Conference is event of such importance as to transcend all other n coming out of the chaos and ruin of the former Re The fact that Lutherans, as well as the Reformed Evangelical Churches of Germany, participated in formation of the new church organization indicates a new day is probably dawning for German Protest ism. The move is described in news reports as "g beyond federation but stopping short of amalgamati

That such strong Lutheran leaders as Bishop T philus Wurm, Bishop Hans Meiser, and Dr. Hans participated in the launching of the new church is reassuring. They can be counted on to give wise rection to the organization. Bishop Wurm is the ch man of the Provisional Council, and Pastor Martin möller, who for eight years suffered imprisonment cause of his opposition to the Nazi pagan philosoph the vice chairman.

The desperate crisis now confronting the Church Germany was undoubtedly the most potent facto causing German Protestantism to close its ranks. fight for Germany's soul is already on, but it is also evident that the Church itself will have to contend fo own existence.

Every report now coming out of Germany emphas not only the awful chaos reigning throughout Mi and Eastern Europe but also the terrible straits to w

Church itself has been reduced. The Lutheran rch is the chief sufferer. It has been estimated that least 17,000,000 Lutherans, or more than three times he Lutherans in America, have come under Russian Polish domination. Millions of these have been dis-sessed, forced to move from their former homes, and now starving as refugees in Germany. Here are the st figures available concerning the number of Lu-rans who until lately lived in the territories now er Russian and Polish rule:

	Lutherans	% of the population
ussia	1,000,000 (1927)	
stonia	870,000	78.32%
tvia	1,055,167	57.00%
thuania	68,000	2.50%
echoslovakia	553,927	3.93%
anzig	223,378*	58.00%
oland	937,000	3.00%
ungary	492,695	6.25%
umania	405,668	2.00%
ugoslavia	250,000	1.50%
ustria	248,000	3.70%
ast Prussia	1,851,167*	82.04%
ommerania	1,761,956*	93.78%
lesia	2,293,256*	49.57%
randenburg	2,363,027*	91.15%
uringia	1,901,977*	92.00%
epublic of Saxony	4,465,880*	89.25%
rovince of Saxony	2,901,977*	88.94%
renzmark	205,517*	61.81%

Lutheran church property also is being confiscated in ious places, particularly in Silesia, where the Poles e taken over. Five Lutheran churches in Silesia are orted to have been turned over to the Roman Cath-s. They are located at Beuthen, Oppeln, Kattowitz, urahuette, and Tarnowitz. The widely-known deacon-house of the German Inner Mission at Miechowitz also been placed under Romanist control. In addition, church in Zantoch, Brandenburg province, has been en over by a Polish Catholic priest, as has St. Marien urch in Landsberg.

At least five German pastors are in Polish prisons in per Silesia, and others have been expelled from the vince. One pastor reported that his family was given minutes in which to pack knapsacks before they re forced to leave.

In a recent meeting of the Supreme Council of the new angelical Church of Germany, meeting in Berlin, the ation of a secretariat to establish official relations th Russian occupation authorities was voted. It was ted, however, that no solution has yet been found for e problem of contacting churches under Polish occu-tion. It was brought out that church officials who have proached the Allied Control Commission on this mat-have been told to "see the Polish officials." However, e churchmen learned that there are no Polish officials American, British, Russian, or French zones of oc-pied Germany.

The most tragic problem of all, the Council was in-rmed, was the problem of bringing relief to churches d congregations in Eastern Germany. For months most no salaries have been paid to pastors and no pen-on payments have been made to retired pastors and idows. Even where food is available from congrega-ons in Western Germany, lack of transportation has ade it impossible to send supplies to the east.

* Includes members of Prussian Church Union.
† Incorporated into Poland or Russia.

Meanwhile, from Dr. Visser 't Hooft, secretary of the World Council of Churches in Geneva, has come strong criticism of the United Nations' Relief and Rehabilitation Administration for its failure to meet the awful need now existing in Central and Eastern Europe. Although he recognized the value of the work it is doing, Dr. 't Hooft declared that the efforts of UNRRA have proved inadequate and that the American Churches must give all possible additional aid if millions of people are to be saved from starvation during the coming winter. Twice in recent weeks, he said, the International Red Cross has appealed to the World Council of Churches for help in meeting the situation.

Such is the background against which the organization of the new Evangelical Church of Germany must be viewed. That it had its birth in a day of appalling human suffering and need is perhaps the real answer why the Protestants of Germany have found it possible to forget their past theological differences in an effort to save Christianity for the German people. Will American Lutheranism merely view this development with critical eyes, or will it realize that now, as never before, it is being called on to extend a saving hand to brethren of the faith who are down in the very depths?

Many Lutheran Churches In Europe Destroyed

ACCORDING to latest figures reaching the American Section of the Lutheran World Convention, devastation wrought by the war to Lutheran church property in Europe has been dismaying. In Germany alone it is estimated that 1,583 churches, parsonages, parish houses, and institutional buildings have been completely destroyed and that 2,028 have been seriously damaged. In addition to these, 5,313 have been partially damaged.

Of 190 Protestant churches in Berlin, 62 have been completely destroyed. In the same city 23 Roman Catholic churches out of a total of 109 are in ruins.

In Norway 25 churches have been completely destroyed by fire, but there is no adequate information relative to structures that have been damaged.

In Finland, in the Uleaborg areas alone, 5 churches and 11 parsonages have been completely destroyed, but there is no information relative to damaged buildings.

In this connection, it is interesting to note a letter in the "Lutheran Witness" from the pen of Chaplain Fred M. Miller of the Missouri Synod, in which he gives first-hand information relative to the condition of a number of famous Christian shrines which he has visited in France and Germany. He reports:

The cathedrals at Chartres, Rheims, and Notre Dame in Paris are practically unhurt.

The Church of Charlemagne in Aachen has lost its windows through the concussion of explosions, but it can be restored.

The two spires of the Cologne Cathedral still point to the skies, undamaged, although Chaplain Miller had

heard that later they had been nicked by German fire from across the Rhine. The nave of the sanctuary was filled with fallen rubble and the organ badly damaged. However, this monument, too, can be restored.

The University of Bonn was hit in an air raid, but the damage is not great.

The house in which Luther was born, the church in which he was baptized, the church in which he preached his last four sermons, and the house where he died, all in Eisleben, remain unscathed.

The same is true of the home of Luther's parents in Mansfeld, the school he attended, the churches in which he preached, and the memorials representing the great phases of his life.

The church and monastery in Erfurt where Luther prepared to become a monk are in good condition.

The Wartburg at Eisenach has been hit, but not badly damaged. The same is true of the Luther Memorial at Worms.

The Kaiser Church at Speyer, built in 1030, was shaken when the bridge across the Rhine was blown up by the Germans, but is in almost perfect condition.

Heidelberg, with its famous university, is the one large German city which has escaped all damage by bombs or artillery.

Chaplain Miller was unable to get to Wittenberg, Coburg, or Augsburg, and had no information on the fate of Reformation shrines in those cities. "In Wittenberg, however," the chaplain wrote from Darmstadt, "we can well imagine that the very stones which speak of the Reformer defied the attack of the sword to the utmost."

Industrial Conflict Disturbs America

THE MONTH OF SEPTEMBER witnessed the outbreak of labor difficulties in all parts of the United States. Hardly had the country begun to relax from the fearful strain imposed by four years of bitter international conflict before industrial strife on the home front began to mar the picture of peace. Strikes broke out in many major industries and others were threatened. The total number of men who were rendered idle exceeded half a million as September was drawing to a close. The problem of reconversion from a war-time to peace-time economy was greatly aggravated and the prospect of obtaining long-deferred items of consumer goods was clouded with uncertainty.

In most instances the strikers belonged to the C.I.O. group. A uniform demand for a thirty per cent increase in wages was being made on industry to offset reductions resulting from loss of over-time pay on production of war goods. Industry countered by insisting that it was impossible to pay the emergency wages of the war period during peace-time without raising the prices of the manufactured product, which in turn would set in motion the dreaded spiral of inflation.

It is extremely unfortunate that such a situation this should have developed in the United States, p ticularly at the present critical time when the en nation should be united on a program of peace-time conversion. This is a matter of grave concern not o to labor and industry, but to every citizen in the Uni States. And very definitely it ought to be a problem government, which is charged by the people with sponsibility for orderly conduct of the nation's affa

Many observers are of the opinion that the clash tween capital and labor is heading toward a final "sh down." In other words, both sides are preparing fo fight to the finish. It is hardly necessary to say that s a crisis may prove disastrous. It is even conceivable it might lead to open class warfare. In any event, present situation is fraught with dangerous potentiali

It is our considered opinion that the time has come Congress to take a hand in industrial disputes by enactment of a *compulsory arbitration law.* If the wo has finally come to the conclusion that continued in national conflict will eventually prove suicidal to human family and that henceforth disputes between nations must be settled by orderly processes, why sho a form of warfare be tolerated any longer on the dom tic front?

That compulsory arbitration of labor disputes is p ticable has been demonstrated by the experience of Commonwealth of Australia, where for many years a law has been in existence. As a result of this syst the old "tooth and claw" method of settling indus controversies by means of strikes and lockouts, force violence, has been completely abolished. If a dis involves more than one state, a federal arbitration c has complete jurisdiction over the case, but if it is fined to a single state, a state court renders the ver And in Australia there has been ninety-nine per acceptance of the decisions rendered under the law other words, the people of Australia have definitely jected "jungle law" for an enlightened and just sys of settling labor disputes.

The Church, as well as the nation as a whole, ha interest in this matter. Indeed, it belongs to the func of the Church to condemn injustice and strife in e realm of human society and to seek to promote fri ship and understanding among men. If compulsory bitration is the right method of assuring justice in in trial disputes and of doing away with the present vic clashes between employer and employe which are d untold harm to the entire nation, then it is the Chu clear duty to press for such a solution. And it is business of those in political authority—in other wo the State—to see to it that something is done quic The people are growing weary of industrial strife, as they have learned to utterly abhor international flict. Surely, in both cases, there ought to be a be way.

olittle Flier Decides Become Missionary

OW that the veil of mystery which shrouded the fate of many war prisoners has been lifted, the erican people are reading some strange stories in the ly press. Particularly intriguing are the articles tten for the International News Special Service by ptain R. L. Hite and M/Sgt. Jacob DeShazer, two of Doolittle fliers who were captured by the Japanese d imprisoned at Nanking, China.

After reciting the many cruelties visited upon their up by their Japanese captors, resulting in the death one of their number through mistreatment and starva-n, they tell of a single act of kindness on the part of Jap commandant that altered their entire outlook life. In response to a plea for reading matter, the mmandant sent them four religious books which ex-ted a profound influence on the imprisoned fliers.

"The basic decision at which we arrived," the narrative ads, "was that love, not hate, is the road to peace ong men. That is why we decided that religion is so portant in the lives of men because it teaches love."

Then comes this remarkable personal confession by rgeant DeShazer:

"That is why I decided to become a Japanese mission-y when I am released from the Army. I believe firmly at I received a call from God. . . . You can smile if you ant to, but it made sense to me then, and it still does. I'm going to a missionary school for training and then n going to return to Japan and spend the rest of my e there, teaching the importance of love among men. hat is the only sure way to eliminate the thought of war om the Japanese people.

"And here's something else. It may sound strange, too, it there was also the realization while I was in my cell at I will die in Tokyo. I firmly believe that. But I am etermined to go back there."

Christians who have truly learned the lesson of love om Him who was Love Incarnate will find it difficult quarrel with the conclusions of the Doolittle flier. or will they entertain any serious doubts that he has ceived a real call from God.

Here is a man who has concluded that loving one's nemies is a far more effective way of overcoming them an hating them, and that bringing the Gospel to em will turn them away more quickly from learning e art of war than the dropping bombs on their cities.

Perhaps God spared this flier's life for a purpose. He as vowed to return to Tokyo as a messenger of salvation stead of a grim messenger of death. And he firmly elieves that this time he will give his very life in the ission to which his Lord has called him. This is the pirit of a true missionary. It breathes something of the onsuming passion for souls that once burned in the soul f a Paul, a Livingstone, a Ziegenbalg, a Carey. May od confirm the call which this soldier evidently has eceived, make him steadfast in his conviction, and quip him as a true soldier of the Cross.

Christianity and Democracy

THE THESIS is being advanced that democracy exists independently of Christianity. It has been said, "The claim that 'democracy is founded upon Christianity' is, of course, proven untrue by history; the democratic idea existed long before Christ was born."

Did it? Where? Was it our kind of democracy? Was it based upon the *principles* of the Declaration of Independence, the Constitution, and the Gettysburg Address? Was it democracy defined in terms of "liberty and justice for *all*," the equality of *all* men with respect to their rights, and government as the servant of man?

It is one thing to say that something called "democracy" was in the world before Christ was born—and it does not require much insight into the nature of things to understand that Christianity could not have influenced any society that existed before the Christian era began. But it is another thing to *assume* that what was called "democracy" in the pre-Christian era—and obviously uninfluenced by Christianity—was the same thing as that which exists today in a world which for two thousand years has been impregnated by Christian teaching.

To make a case, therefore, for the contention that modern democracy is not founded upon Christianity, one would have to compare pre-Christian "democracy" with what we understand democracy to be today.

In making that comparison it would be necessary to draw attention to the nature, for instance, of Greek democracy which reached its finest development in the 5th century B.C. during the age of Pericles. In that case we should have to remind ourselves that Pericles restricted citizenship to those who were the sons of an Athenian father, himself a citizen, and an Athenian mother. The Greek system excluded not only all slaves, who were more numerous than the free population, but also resident aliens, subject allies, and those Athenians whose descent did not satisfy Pericles' criterion for citizenship.

In short, before assuming that modern democracy (the only kind of democracy with which we can possibly be concerned) is not founded upon Christian principles simply because something called "democracy" existed in the pre-Christian era, we should have to consider the point that pre-Christian Athenian democracy, which was typical in ancient Greece, was "a highly exclusive form of government."

And we might add, it was that *in principle*. We, whatever our faults in the practice of democracy, have not created in this country a "highly exclusive form of government." And we should hardly consider pre-Christian "democracy" to be democracy at all. It left out too many principles, which, we believe, are the very essence of democratic society.

New York City Wm. C. Kernan.

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty., Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

STUDENTS SHOW MATURITY

AUGUST 31-SEPTEMBER 4 the annual Council of the Lutheran Student Association of America met at Wartburg Seminary, Dubuque, Iowa. One of the significant actions of the Council was the statement adopted with reference to the United Student Christian Council.

First, it may be in order to explain that a year ago there was formed in this country what is known as the United Student Christian Council. This Council is a clearing house for all Protestant student work at the national level. It also becomes the unit through which Christian student groups and student Y. M. and Y. W. groups obtain membership in the World Student Christian Federation. It is obvious that some dangers would confront a Lutheran student group holding membership in such a Council. Much committee work, debate, and prayer went into the statement which the Lutheran Student Association adopted for presentation to the United Student Christian Council. We quote the more pertinent paragraphs from the minutes of the Wartburg LSAA Council meeting:

A. The Lutheran Student Association of America, on the basis of the "Statement of Purpose of the World Student Christian Federation," accepts the United Student Christian Council as the agency through which, with other Christian student movements in America, its membership in the World Student Christian Federation becomes effective, and as a possible means of cooperation in certain areas of common work.

B. The Lutheran Student Association of America emphasizes the importance of the three basic principles of the "Statement of Unity" of the Denison Consultation:

1. The autonomy of each constituent group to act in keeping with its inherent character.
2. The preservation of the basis of membership of each group.
3. The maintenance of the credal position of each group.

C. The Lutheran Student Association of America is part of the life of the Lutheran Church. It seems to understand the message of the Church and to interpret that message in all LSAA relationships as is set forth in Article II of the Constitution of the Lutheran Student Association of America:

> "The purpose of this Association shall be to afford a means whereby Lutheran students in America may consider and act upon their common problems in the service of Jesus Christ in conformity with the common faith of the Lutheran Church of America."

The following motions were made and carried:

1. To instruct the LSAA delegates to the USCC meeting in September 1945, as follows: that the "Statement of Purpose of the World Student Christian Federation" be inserted in the United Student Christian Council "Articles of Operation" or the constitution of WSCF attached to the "Articles of Operation" of USCC.

2. To remove from the "Articles of Operation" of the United Student Christian Council Article III Section the following sentences: "The Council shall elect certa members-at-large not to exceed in number one-fifth the total membership of the council. Members-at-lar shall include representatives of Church-related colleg and of the Council of Church Boards of Education." A to insist, if the instruction above cannot be carried o that the members-at-large be non-voting, and that th be chosen for membership by their respective agenci

Into College Windows

By ALVIN N. ROGNESS

"LET THE GOVERNMENT DO IT," is the most da gerous slogan of our day.

The greatest single menace to the American ideal free enterprise is that free men become unwilling fre to support free institutions. The greatest single eviden that this ideal is not yet lost to our nation lies in numerous institutions and causes still sustained by uncoerced, voluntary gifts of free men.

Democracy is built on the theory that the best gove ment is the one which governs least. The State, with power of police and taxation, fills in the gap made the unwillingness or inability of free men to do thi voluntarily. Whenever free men have been no lon willing to assume the high responsibilities of freed the State has become a monster. The paternalism parent in our nation today may be a short step from talitarianism. No amount of legislation will halt march of paternalism. Only the willingness of men shoulder voluntarily the responsibilities for the comm good will be able to preserve independence. If indus will not exercise its power for the common good, government will take over industry; by the same tok if labor will not administer its growing power for good of the commonwealth, government will swallow labor.

The same inexorable process holds true in educati If as free men we are unwilling to give free support our free institutions, such as church colleges not un governmental control, it is inevitable that the gove ment will absorb all education. It would be much ea to have the government do it through taxation, than churches to do it through arduous campaigns for f gifts. But in escaping the cost of financing these in tutions, we also would surrender the right to direct

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* The statement referred to is Art. II, Section 3: "To prom the following lines of activity:
"a. To lead students to accept the Christian faith in Go Father, Son, and Holy Spirit, according to the Scriptures to live as true disciples of Jesus Christ.
"b. To deepen the spiritual life of students and to prom earnest study of the Scriptures among them."

trol them. And colleges, which ought to be the bulwark of free thought, could become the tool of unscrupulous politics. The history of other nations in the past quarter century provides ample precedent for such development, and our own nation is not without its evidences of peril.

People of the Church have always been taught that our duty to obey God rather than man. To guarantee the privilege of obeying God in the untrammeled pursuit of truth, it is our duty to prevent the concentration of power in any one man or any one organization of men. The biggest bid for this concentration in our world now is government. And if on every hand we are asking that government pay the fiddler, we shall have to be content to have government call the tune, too.

Let us of the Church be grateful that as free men we may still freely support (and direct) a free Church; and that in that Church we can maintain higher schools of learning, where Christian truth may be pursued and declared with a minimum of man-made pressures.

The Conference Corner

By PRESIDENT H. L. YOCHUM

BACK IN AUGUST the writer of this column urged that on occasion meetings be held at which representatives of our Lutheran synodical bodies might confer matters of common concern and reach at least a mutual understanding if not complete agreement on the proper course of action. Before the issue in which that article was printed could appear, a notice had gone out to the presidents of all Lutheran bodies in this country calling for just such a meeting! It was held in Columbus, Ohio, during the first week in September. And it accomplished all that could reasonably be expected.

It is not the privilege of this writer to publicize the action taken at this meeting, or comments incidental to the discussions of the day. But I do feel free to state that this Columbus meeting is as significant as one held in the same city a few years ago. The attendance was satisfying in that it represented the United Lutheran Church, the American Lutheran Church, the Augustana Synod, the United Evangelical Lutheran Church, the Norwegian Lutheran Church, the Lutheran Free Church, the Danish Evangelical Lutheran Church, the Suomi Synod, and the Missouri Synod. A cordial frankness marked the discussion, so that each knew where the others stood on the pertinent issues. And while one large body's representatives could not find themselves in complete agreement with decisions reached by all the others, these representatives received first-hand an accurate evaluation of the spirit and intention of the other bodies, and were enabled to express their convictions on the issues involved directly to the representatives of the other bodies. We do insist that this kind of meeting is a definite step forward in our arduous efforts toward Lutheran unity.

Our compliments to Dr. Franklin Clark Fry, who sent out the invitation to this meeting and who presided so ably! He and the Executive Board of the ULCA had the Christian statesmanship to consult with other bodies before acting on an important matter of common concern. We know that there will be occasion for similar meetings on various issues in the future, and we hope that they will be held.

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"Repeated by popular request" is the heading we would use in announcing the 1945-1946 series of Seminars sponsored by the American Lutheran Conference. The attendance, program, and appreciation of the Seminars held in 1943-1944 have encouraged the Conference to continue this project, providing an item in the budget to subsidize it.

"God Works Through His Church" is the timely and significant theme under which three topics will be presented: "The Centrality of the Word in the Contemporary Church," "The Church and Its Community Responsibility," and "Lutheran Unity and Cooperation." We consider this program sufficiently broad, vital, and diversified to intrigue the pastors of all synodical bodies. The speakers have been selected from the Conference, the United Lutheran Church, and the Missouri Synod, and are men worth hearing. As in the past Seminars, every effort will be made to provide a speaker from each of these three Lutheran bodies at each local Seminar. A more ambitious coverage than in previous series has been planned, involving about thirty-five key cities.

We are convinced that such gatherings contribute much to Lutheran unity as they bring together large numbers of our pastors of various synodical backgrounds, present to them outstanding men of different synodical affiliation, and enable them to study together subjects of common interest. We urge all who pray and work for Lutheran unity to aid in promoting a good attendance at every local seminar. How can we Lutherans get together if we do not get together? How can we understand one another and influence one another if we do not associate with one another on occasion?

Both kinds of meeting described in this article have an important place in a purposeful program of progress toward real Lutheran unity. Let us make the most of such opportunities, and give God more opportunities to unify us.

If I have strength, I owe the service of the strong.
If melody I have, I owe the world a song.
If I can stand when all around my post are falling;
If I can run with speed when needy hearts are calling,
And if my torch can light the dark of any night,
Then I must pay the debt I owe with living light.

—*Author Unknown.*

It Can Be Done Again

By Benjamin Lotz
Pastor of Holy Trinity Church, Bethlehem, Pa.

WITHIN EASY REACH of my desk, I have some of my favorite books. Among them are seven slender volumes, although, as they are bound, they seem to be only two. They rank high in my estimation as wise, helpful companions and counselors in my studies. They are hardly obtainable today except perhaps at a sale of books from some pastor's private library. They had been printed privately in 1906-1907 as the *Memoirs of the Lutheran Liturgical Association.*

I remember the day I secured them. While at the Seminary, my Professor of Liturgics who had originally edited these volumes discovered several sets of them in the basement of the Krauth Memorial Library. They cost only $1.50. Here I record my profound gratitude for his kindness. They are worth far more than the insignificant sum I paid for them, as they contain liturgical material, some of which is nowhere else obtainable in English, or, in any other language in which the Lutheran Church has translated its liturgy.

These slender volumes comprise the papers written and read for the erstwhile Lutheran Liturgical Association which was an organization fostered largely by Lutheran pastors who at that time lived in and in the vicinity of Pittsburgh. The list of contributors, however, indicates a much wider geographical distribution. There must have been a fine fellowship among those brethren which had grown out of the prosecution of a common interest. But what has made this group's contribution worthwhile long after it disbanded is the body of literature that it produced. It was real pioneering, and pioneering in the field of liturgiology and its kindred disciplines that has never been excelled among Lutherans in America. After a lapse of almost forty years, these volumes can be studied with interest and with genuine profit.

Perhaps you would like to page through these volumes with me, or at least look at the subjects indicated in the index. You do it at the undeniable risk of envying me. But it is good for you to know their worth. Perhaps you will search for them at the nearest Lutheran college or seminary in order that you might borrow them. Perhaps, too, your eyes will be opened and you will look carefully in every used book store, or ask, when some clergyman's library is sold, if they are available. Buy them at any price!

Discuss Principles of Worship

In these volumes, you will find—as you might expect—discussions of the principles of worship as well as the sources of the Common Service. There are also contra ing studies in the liturgies of Sweden, Denmark, Icela and Norway. There is a discussion of Luther's liturgi writings, the liturgical development in the time of t Reformation, as well as a study of the deterioration the liturgy in the 17th and 18th century. Here you w find, too, a treatment of the early American liturgi And, then, there are all kinds of practical liturgiologi subjects that are treated, telling you not so much of t history but rather of its use in the worship of the Chur

If you are critical, you will discover a certain amou of unevenness in the treatment afforded the fifty-s articles written by the various writers. This is not nece sarily a reflection on any one contributor. This is large due to the wide variety of subject matter. It, too, is indication of the scope of these slender volumes and a of the interest manifested in those days, for the contrib tors represented almost every branch of the Luther Church in America. And all of this happened at t turn of the century, almost forty years ago!

Have Had Lasting Influence

These volumes are not merely remarkable in th testimony to the scholarship of the past but have ma their influence felt in more recent times. Since th several editions of the Common Service Book of t United Lutheran Church have been published. H have been included the "occasional services"—not eclectic, haphazard collection of subjective, perso taste but services based on the best Lutheran traditio Since this time *"hymnals"*—so they are unfortunat called, but they are vastly more that that!—have be issued by various other Lutheran bodies. One by o these Lutheran bodies have adopted the Common Se ice so that now, through the breadth and length of United States and Canada, in fact, throughout alm all English speaking Lutheranism, a common order Lutheran worship has been provided. The Luther Liturgical Association played its part in this achie ment.

If every influence could be weighed, every stimu and impetus measured, if every bit of testimony co be judged in its most far-reaching effect, there would no doubt concerning the part this Association played. not merely helped to overcome misunderstanding, pre dice, and banal provincialism, but it helped to foste desire for common, historical forms of worship. To th who labored so faithfully and fruitfully in the past, ev Lutheran in America who knows the story ought to deeply grateful.

II.

movement which accomplished so much that was and wholesome for the healthy development of the gical life of the Lutheran Church four or five decades ought to be revived. It is not necessary that the of this work shall be just the same, but the pur- s for which the Liturgical Association stood ought n to be brought to the attention of the Church. For work is by no means done, even though the demands he present vary from those of the past. Perhaps ex- les will indicate how much more specific these de- ds have become.

or one instance, the occasional services of the various heran bodies ought to be restudied. They ought to brought in harmony with the great historical services hey are exemplified in the Church Orders of the century. At the same time, they ought to be adapt- to the ever-changing demands of American life.

Problems That Should Be Studied

ther examples might be cited, showing the tasks to done. The relation of the liturgy to ecclesiastical hitecture needs detailed study. The careful balance ween the aesthetic and congregational principles of rship, perhaps best understood by American Luther- above all others, will help in this particular study. reasingly our choirs are beginning to sing the *propria* he Service. In fact, the church choir seems an indis- sable adjunct to the service, and the location of the ir in the church ought to be considered not only on basis of historical principles, but also on doctrinal, ctical, and liturgical principles.

The changing circumstances of American church life nand forms of service that our forefathers never ew. There has been a constant demand for orders the dedication of all kinds of people and things—par- ages, sacramental vessels, flags, and other things too nerous to mention. The desire to hallow any and all God's creatures is in itself not to be ignored. But the urch ought to direct this desire in channels which are pressive of the sacramental and sacrificial character Lutheran theology.

A Task for Whole Church

The further prosecution of Lutheran liturgiology is not work of any one general body and should not be dertaken by any one, acting independently of the t. It is the work of the whole Lutheran Church of United States and Canada. For the acceptance by vast majority of Lutherans of the Common Service s not only given them great privileges but has laid on them heavy responsibilities. They now have litur- al standards to maintain which are perhaps the high- and the finest that the world has ever known. They ust labor to preserve its unexcelled purity and to fur- r its development in accordance with its noble tra- ion.

On the basis of what has preceded, certain factors ought to be emphasized as never before! The Common Service no longer belongs—of course, it never did—to Beale Schmucker, George Wenner, or Edward T. Horn. It does not even belong to those general Lutheran bodies that first projected it or those who follow in their tradition. The Common Service belongs to the whole Lutheran Church and it is the sacred trust and responsibility of the whole Church.

Common Service Is Inviolate

For that reason, no Lutheran body that has accepted it dares to believe that it can misuse it, alter it, rob it of its symmetry and beauty. In fact, no Lutheran body acting independently dares even to embellish it without the knowledge and consent of others. To do it would be to destroy a unity of worship that God has wrought within His Church.

For the Common Service, along with the common Confession of Augsburg, is a confession of faith. No one acting alone and no Synod acting alone would dare alter the Augsburg Confession or approve any one who did. The days of Melanchthon's *variatae* and Samuel Schmucker's Definite Synodical Platform belong to the dead past. For this we are grateful.

This does not mean that through thorough study, the liturgy shall not be constantly tested and that proposals shall not be made for its further enrichment and development. This could perhaps be best done if those interested—and this interest ought to be a lively one like in days of old—shall meet in a kind of liturgiological seminar. Perhaps this could be done only once a year and more frequently than that might not be desirable.

How Changes Could Be Made

At times the program might be quite simple and at other times it might be quite elaborate. At the meeting of the seminar, papers ought to be read and discussed and through the medium of the printed page these papers ought to be given the widest kind of diffusion. Perhaps at the same time, an institute for Lutheran organists and choirmasters could be arranged. Those who could not be present would profit through a study of the printed papers and a full mimeographed account of the proceedings and discussion. Naturally these seminars would seek to enlist representatives of all Lutheran bodies for the mutual enjoyment and value that they would afford.

Of course, up Thiensville way the response to this invitation might be similiar to an answer to the call issued in 1943 for a meeting of theological professors at Rock Island.* It would run something like this, no doubt: *Our basic common problem lies in the serious doctrinal differences that separate us and the resultant deplorable lack of unity and such gatherings would only compromise the truth by creating the impression that existing differences are being ignored.* Those who reason in this

* Theologische Quartalschrift, Oktober 1943, p. 288.

fashion forget that liturgical study is a study of the Christian faith as it is expressed in Christian forms of worship. Existing differences are not ignored but if they exist are brought to the light better than perhaps through the study of dogmatical theology.

A liturgy is a confession of faith! When Dr. Philip Schaff wanted a symbol for the *Creeds of Christendom* to express the doctrinal position of the Moravian Church, he used the Easter Litany of that Church. Perhaps it was all that he could find, but it suited his purpose. The uncertain theology which issues from the Episcopal Church can be traced, somewhat at least, to the eclectic nature of the Prayer Book, particularly the Communion Service. Such vague and unhealthy indefiniteness can be found in no wise in the Common Service, particularly if one studies the Order for Public Confession with its ancient Lutheran Exhortation to the communicants.

It worked for Unity

One more example ought to suffice. In 1917, the movement resulting in the formation of the United Lutheran Church was expedited not solely by certain laymen as commonly asserted, but when the sub-committee of t Common Service Book agreed on the forms to be p pared for the Occasional Services. For when agreeme could be reached on the orders for Baptism, Private A ministration of the Lord's Supper, Confession and A solution, and Ordination, then agreement had be reached on the doctrine of the sacraments, the keys, t Church, the ministry. A unity of faith and purpose came evident through liturgiological study and work.

All of these things ought to happen again! A semin —some place in the Middle West—ought to be arrang as soon as possible. Here clergymen from all syno could gather together for one, two, or three days serious study. From this meeting, they would go fo not only better able to be leaders in intelligent, p poseful, edifying congregational worship but stimula to prepare the literature so badly needed for a bet understanding of the liturgy, for the deepening of faith and for the achievement of a greater unity of wh the Common Service is the enduring symbol.

Thanksgiving for Power

By Norman Goodall*

ISN'T IT TIME that as Christians we offered praise for that new discovery which has clearly marked a turning-point in history? I emphasize the words *as Christians.* I speak not of men in the street or partisans in war or bewildered specks of humanity "feeling for foothold through a blank profound," but of Christ's men who by the grace of God are growing towards His stature and are kept by His Spirit. For us, surely, the news of these days signifies something much more than the invention of an atomic bomb (I'll return in a moment to this grim by-product of the discovery). It means a new era in our apprehension of the physical structure of the universe, and for those who know Christ and, knowing Him, have seen the Father, such growth in apprehension of *His* universe is cause for the gratitude that becomes praise.

I speak with responsible understanding of all that contributed to our immediate reaction of shock, anxiety and horror when news of this epoch-making event reached us. But alongside natural and proper anxieties there was also an unbelieving fear. We were startled out of our conviction that at the heart of this mysterious universe, behind all the staggering phenomena of the natural order—only the fringe of which we have even yet touched, there is God, one God alone, the God and Father of our Lord Jesus Christ and our Father. In hand are all the corners of the earth. The strength the hills is His also. If I ascend up into heaven He there. If I make my bed in hell, behold, He is there. is this Father's good pleasure to give us the Kingd To know more of a universe which He has made which by His spirit He sustains is to be granted kn ledge which, when truly known, is cause for wors and wonder.

"I Will Try Them Again"

It is too soon to begin to trace out the ways al which mercies will flow from this new unlocking power. It is not impossible that even in relation to it may yet be turned to mankind's progress rather t regression. And it is certainly clear that its potent ities for good in constructive and remedial service infinitely great. It is almost as though God had let thing be found at a point in history when the world been impoverished by years of wasted energy and chosen this moment with deliberate intent. Not "I henceforth withhold from them the secret of power," "I will put more power into their hands and give the chance to rebuild with it. I will try them again." W God permits such disclosures as this, it is time for h ble and hearty thanks.

Humble thanks, of course. Praise accompanied by

* The author, who is a British clergyman now visiting in this country, wrote this article originally for the "Christian World," an English publication. It has been made available through the courtesy of the Foreign Missions Conference.

-filled sense of responsibility; acceptance in the wledge that this gift is either for life unto life or h unto death, and the choice between the two is ours. s mood has rightly fallen upon men and women ywhere during these recent days. But surely it isn't ew mood for Christians, and we haven't only just un to feel it! The gifts of God are always frightening heir significance. That new-born babe—what sheer ght, what diabolical possibilities! Your awakening ove and desire—what a window into heaven, what a eway to hell! The rights of man, rooted—we believe the Christian conception of the universe; freedom, ortunity, education, self-determination—what potenity for good, what means of damnation! Over all 's rich ingredients God sets the warning: "I call heaand earth to record this day that I have set before life and death . . . therefore choose . . ." And in the ice we either rise to our sonship in Christ or become state and join the damned.

Making a Moral Choice

With each new gift there comes a new occasion for koning with life as a moral choice. This is always so. is the daily experience of the Christian. And there be no doubt that today mankind as a whole is conented with an historic, epoch-making decision. In reion to war, will awareness of the frightful consequences of a sinful response to this discovery compel a al "No' to war, together with such devotion to the relering of society as will, in fact, make another war unnkable? This is the moral challenge which confronts humanity with this gift, and today the issue is clearly en.

But for the Christian the new challenge which connts all humanity goes deeper. Fear of destruction may nceivably drive mankind generally to make a new oral resolve. But what will enable mankind generally keep it? Some new devices in the realm of checks d balances? The recurrent threat of the nemesis nich disobedience will bring? These things have their ace, but they don't begin to touch the real ground of e Christian's abhorrence of war or his persistence in e making of peace. These things, again, are rooted in his knowledge of a universe which is the creation of the God and Father of our Lord Jesus Christ. It is within the realm of God that this universe subsists and that the new power has disclosed itself. It is also within this realm and operating through the universe that there lies the only ultimate controlling energy. *And the Christian knows it.*

A More Basic Power

When President Truman described atomic energy as the "basic power of the universe" he was not speaking in the light of the Word. There is something more fundamental, prior to this immeasurable energy and never ceasing to be Master of it. It is the Spirit of God, the spirit that brooded over primeval darkness and brought order out of chaos, that breathed into man's nostrils so that he became a living soul, and that became incarnate in Christ for us men and our salvation. Through this Spirit, Christ rose from the dead and dealt sin its deathblow. It was this spirit which, newly liberated at Pentecost, made weak men strong and turned unbelievers into believers. It was this which created the Church, the fellowship of those who *know,* who have ceased to fear, whose vision is never limited to this world, for they have an inheritance incorruptible and undefiled and that fadeth not away. Even the energy now unlocked is of less significance than this moral and spiritual power which it is the Father's good pleasure to give to the humblest of His children. *O Jerusalem, if thou hadst known!*

It is in this knowledge that the Church has its most characteristic word to say to those who stand on the threshold of the "atomic era.' We have something more to do than protest against the use of a new and more destructive weapon of war. We have to address ourselves to the unbelief which puts its final reliance upon any weapons of war, new or old. And we have to do so not in mere negation but in the faith—proclaimed and lived in spirit and in power—that there is available to obedient man the controlling grace which will guard us from the misuse of any of the secondary energies of the universe and reveal to us their application for purposes which will bless the user and glorify the Giver.

Bring Us the Light

By JOHN OXENHAM

I hear a clear voice calling, calling,
Calling out of the night,
O, you who live in the Light of Life,
Bring us the Light.
We are bound in the chains of darkness,
Our eyes received no sight,
O, you who have never been bond or blind,
Bring us the Light.
We live amid turmoil and horror,
Where might is the only right,
O, you to whom life is liberty,
Bring us the Light.
We stand in the ashes of ruins,
We are ready to fight the fight,
O, you whose feet are firm on the Rock,
Bring us the Light.
You cannot—you shall not forget us,
Out here in the darkest night,
We are drowning men—we are dying men,
Bring, O, bring us the Light.

Public Relations and the Lutheran Press

By Theodore Graebner*
An Editor of "The Lutheran Witness"

IN ANY DISCUSSION of the relation of the Lutheran press, let us say, of the Lutheran Church to the American public, it is best to admit that we are on the defensive, whether justifiably or not may develop out of our present discussion, but that we are under attack is recognized by every student of public opinion. There is the historical editorial of the *Christian Century* which two years ago charged the Lutheran Church with a record of failure in its ability to influence public opinion and religious life in the United States. We *have* something that we should have contributed, and, by isolating ourselves from the currents of national and ecclesiastical life, we have failed to make these values productive of general good. We have hid our light under a bushel, we have buried our talent in a napkin, we have to that extent failed in our mission as a Church

The other charge is that Lutheranism is in its very constitution unfit to play a role in public life, whether in America or in Europe. From the time of Luther through the age of reconstruction after the Thirty Years' War and down to the present age, Lutheranism has simply preached the duty of obedience to government and has proven itself unfit to exert a beneficial influence on government, specifically to advance the cause of democratic institutions.

Are These Censures Justified?

Are these censures justified? Do they apply to the Lutheran Church in America? What, indeed, is the relation of our Church to public life, to the solution of national and international problems, to developments in Protestant church life, to the influence which Protestantism may exert on the political life of the nation and on international affairs?

Related questions are these: Does our Church furnish an adequate and proportionate number of public servants of ability and distinction? Is the voice of Lutheranism heard in the councils of those who must deal with such problems as capital and labor, social security, the merit system in political office?

Are these questions at all justified? Does it fall within the province of the Church to concern itself with such matters? Have we done our duty if we create a Christian attitude towards society in our membership or have we the duty of promoting specific objectives, for offering solutions for particular problems in the field of secular relations? Are we as a Church concerned with the Dum barton Oaks propositions and the San Francisco Charter Are we as a Church concerned with peace-time co scription? Is economic planning a matter that shou concern us?

According as we shall answer these questions, we a going to determine the duty of the Lutheran editor the field of public relations.

What shall be our answer? What is our duty? Wh is to be our attitude?

Our Failure in America

In the first place, it seems to me that we should adm more than a grain of truth in the statement that Luthe ans have not made the impression on American l which might have been expected in view of the stro evangelical, conservative, confessional position which hold. It was not a Lutheran, but a Presbyterian, t late John Gresham Machen, that assailed liberalism wi such force and effectiveness that even an extreme radi like Henry L. Mencken, on the death of this Presbyteri professor, wrote a notable editorial entitled "Doc Fundamentalis." Even in the conflict between fun mentalists and modernists it is not the voice of the L theran Church that has been heard with such stro emphasis as that of the Churches that look to us leadership in this controversy.

It can hardly be inferred that we are not ourselv united on the values at stake in this conflict. The gr fundamentals of the faith are recognized as such in Lutheran bodies. There are indeed dissenting voices such large issues as verbal inspiration, the atoneme the real presence, and also a difference of opinion as the duty of an ecclesiastical body in view of such diff ences. That there is a certain amount of preaching wh is neither doctrinal nor expository will not be deni But one need only take up a Lutheran book, magazi or church paper published within the last 25 years, a without knowing its title, author, or origin, recogn the note of Lutheran confessionalism. Intelligent n Lutherans are wont to use the phrase "stalwart or rugg theology of the Lutheran Church," and the implicati of old-fogeyism, of anachronism is not always offer with these compliments to our sturdy doctrinal, conf sional stand.

But can it be said that we have to any large ext influenced writers, editors, thinkers of Reformed conn tion who are trying to salvage evangelical Christian

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* *An address given at the National Lutheran Editors' Association, St. Louis, Mo., Sept. 19.*

king under the attacks of evolutionism and human- ? I don't think that such a claim can be made. I 't think that we have in any considerable measure engthened the hands of those who are fighting for a se that historically is also our own. I don't believe t the theology of Krauth and of Schmauk, of Walther l Jacobs, has largely influenced the thinking in the formed seminaries and editorial offices.

Isolated from Other Protestants

The diagnosis offered by the *Christian Century* is a iple one. We have failed in bringing our influence bear because of our separation from the general pro- ts and organizations of American Protestantism. n this, again, there is a large amount of truth. We receive the releases and announcements of ecclesias- al organizations— educational, socio-political, scien- c, theological—and we are impressed with the almost mplete absence of Lutheran names in the boards and o in the supporting advisory committees which are omoting such joint efforts. This applies to the man- ement of large organizational efforts like the YMCA, WCA, Boy Scouts of America, and many others. Lu- eran influence is largely non-existent. How do we count for this? Assuming that there is an accounting this condition, it may well be that the Lutheran press ust recognize an obligation which it has failed to ac- owledge in the past.

Story of Failure in Colonial History

The strange story of failure has an explanation in the eakness of Lutheran influence in the Colonial era. It as, after all, the Anglican and the Puritan, the Con- egationalist and Baptist, and later the Methodist that olded public opinion and took a hand in public affairs, r the simple reason that they had the numbers and e wealth. So far as the early politics of the United ates is concerned, it was in the hands of the Reformed d of Free Thinkers, with the Lutheran influence alto- ther negligible.

But our complaint is not so much the absence of Lu- eran names in early Colonial history as the failure of utherans to bring their influence to bear on the great eas of the West as they were opened to immigration d settlement. Unquestionably the *economic* situation f the settlers had much to do with this backwardness in e direction of public affairs. Almost invariably it was e capital of the Eastern industrialists and promoters at opened the West to transportation, commerce, and usiness. Railroads, banks, and the emporiums of trade ere in the hands of Anglo-Americans who for them- elves and for their relatives and friends secured the ominating positions not only in business, but in society nd in church life. A thousand miles west of the original olonies it was the Episcopalian or the Presbyterian hurch that occupied the best corners on the main treet or some choice lots on the public square.

The Struggles of the Pioneers

The people that furnished the *money* and *ability* for developing the West did not come on the Conestoga wagon. It was the German and the Scandinavian Lutheran that did the hard, back-breaking work, that invested their strong muscles and their willingness to endure hardships, their will-power and Christian principles in developing the farmlands of the Northwest and West, and to build up communities. But they brought their wheat to an elevator owned by fellow citizens of Anglican origin, and it was only much later that they themselves began to take over elevators, banks, and business blocks.

These settlers had a hard time of it and their entire effort was absorbed in the work of making a living, of replacing the sod hut with a frame house and gradually acquiring an Estay organ and a cream separator. Not all of them, but a large number of them, had interest neither in Church nor State, nor in the welfare of fellow man, nor in education or any intellectual field of activity, nor in religion or Church; they were thoroughly godless and selfish, and their ideals never went beyond the desire to own a section of land or being a director in a small town bank. These Lutherans—and the majority of German and Scandinavian Lutherans were of this type—certainly did nothing to bring the principles of the Reformation to bear upon community or public life.

Lack of Cultural Equipment

As for the churchly element, they lacked both the interest and the intellectual tools to become a force in the community. You would hardly have the experience on the outskirts of Milwaukee or Minneapolis that we had in a little town outside of Albany, New York, where we stopped over night in an old tavern and found in our bedroom a Greek dictionary of the year 1832, marked "Harvard College". And on the bookshelves, if any, you would not find first prints of Whitman's "Leaves of Grass" or Mark Twain's "Innocents Abroad," as I found in a wayside hotel on Route 1 in Connecticut. Our Lutheran settlers of the Middle West, Northwest, and Far West had but the rudiments of a common school education, few had the ability to address an audience, none could edit a newspaper. If conditions are better today, they are due to two reasons: the linguistic gap has been bridged since English has become the common language of our churches; and the colleges, especially of the Scandinavian synods, have produced a culture-conscious membership, able to give an account of themselves in public life.

The first duty of the Lutheran paper, therefore, in regard to public relations is constant emphasis on the need of *Christian higher education.*

Parallel with this duty there must be constant effort to make the Church serve as the living conscience of the body politic. The phrase is taken from a statement by Prof. O. A. Piper of Princeton University, one of the

greatest scholars of Luther outside of our own communion. In speaking of the distinction made between the realms of Church and State he says: "But this distinction does not mean that Christianity has nothing to say concerning secular life, or that Christians should remain indifferent toward the world. The great number of books, pamphlets, memoranda, letters, and sermons of Luther that deal with questions of public life are a sufficiently strong refutation of the assertion that Lutheranism preached social and political quietism."

In speaking of the rights and prerogatives of secular and ecclesiastical authority, Dr. Piper says: "Since the existence of a body politic is the work of God, a state or a nation is something greater than the sum total of the wills of its members at a given moment. Luther does not ascribe personality to the State or the nation or the country; for he regards the body politic as an entity of its own with specific rights and prerogatives. It is for this reason that Luther considers paternal and political authority as being of the same character. (Exposition of the Fourth Commandment.) The father does not have his authority and power on account of his individual faculties and abilities, but rather as a divine gift. The institution of the family and the chain of generations are metaphysical necessities because God wills that there should always be members of His people here on earth. In a similar way power is granted to the ruler or the government because the body politic needs it to protect the lives of its members and to foster their occupations and thus to provide the external conditions for the life in God's Kingdom."

Dr. Piper quotes Luther to this effect: "A sir or prince is not a person by himself, but rather for others, that he should serve them" (W.A. 19 p. 648, 19). "His people are not his own in like manner as pigs or dogs" (W. A. 31 I, p. 194, 32, cf. W.A. 7 p. 602, 12)."

"Both the government and the people are but stewards of the body politic, not its lords and owners."

Opposed to Other-Worldliness

"Lutheranism" continued Dr. Piper, "has also been opposed to other-worldiness in the Church, i. e., to a withdrawal of the Church and its members from the tasks and responsibilities of secular life. As Luther sees it, both the Church and the secular institutions are operated by God so that man should be enabled to reach the goal for which he is destined in this world. That goal is such a fellowship of man and God in which man in his concreteness receives the divine gifts and lives the new life as a member of God's people. This goal implies that the Church as an historical institution makes to the life of the secular institutions that contribution to which its specific gifts enable it, that is to say the Church has to proclaim to them its revealed knowledge of the purpose, function, and goal of the secular institutions; and those members of these institutions, who are Christians, it has to admonish to discharge faithfully their responsibilities. Thus Luther regarded it an eminent task of the Church to spread the knowledge of the purpose a function of the body politic, no matter whether or n its rulers and citizens were true believers. At least th have to be confronted with the truth concerning the selves, for that is one of the reasons why the Chur exists in history. This proclamation of the true unde standing of the body politic cannot be confined to t abstract doctrines of Political Ethics. Since the believ has to live his life of faith here in this world, the Chur has to speak forth in a concrete way how far actual p itical life moves toward the goal assigned to it by Go The Church is not so much the teacher as the living co science of the body politic."

Failure to Condemn National Sins

Some years ago the *American Lutheran* devoted a fe columns to the dereliction of the Lutheran Church America in its duty to cry out against national sins. A ter describing the philosophy of selfishness and paganis which prevails in America, the editorial continues: "T sin of which we should repent is that the Church h not opposed this materialistic philosophy with eve ounce of her energy. Repentance must include a turni away from the idea that economics cause a nation to to war. Whether a nation goes to war or not is dete mined by what it has been taught. To teach all natio is the chief purpose of the Church. In Rome's day, Chr tianity came too late to save Roman culture. Must t Church come too late in our day to save America? T Church's great contribution to the continued welfare America is the inculcation of *mores* which alone dete mine the future actions and attitudes of our country. this way should cause a penitent Church to realize a recognize her past failure to teach energetically and u tiringly the principles of Jesus Christ, we might presu that one of God's purposes has been accomplished."

In order that the views of Lutheranism may be hea it is increasingly apparent that there must be a vo which can speak for Lutheranism in the field of pub affairs and for the molding of public opinion. Edito must pay attention to political actions and projects wh affect the life of Protestantism and in particular of L theranism both in this country and abroad. For su editorial opinion there should be a clearing house wh would gather and distribute to the press bureaus, to co gressmen and legislators, statements embodying the L theran point of view. There is no reason why the Natio al Lutheran Council and the American Lutheran Publ ity Bureau should not join hands in organizing such central office from which the voice of the Luther Church can be heard decisively and instantly as occasi may demand.

Need of Lutheran Unity

In conclusion, I cannot refrain from stressing the ne of Lutheran unity as a condition of making our comm testimonials most emphatic and effective. Those of who have followed the trend of Lutheran journali during the past 30 years cannot fail to note the conve

lines of conviction and testimony. There is a much ater conformity in the pattern of our expression on gious issues. Each of our bodies has been blessed h leaders who have made the Lutheran confessions well-spring of their teaching and who have more and re agreed upon certain centers of doctrinal emphasis. n one sense, this makes it more difficult than in the t to obtain a hearing from the general church-oriented olic. We are less than ever inclined to give up our nominational identity. There is more and more of a rit that is willing to suffer reproach on account of our nd for confessional Lutheranism. To the same degree, we are compelled to unstop the ears also of fundamentalist Protestantism which are closed to our testimony. The varying amount of our witness-bearing and the editorial skill, the power of our argument and the emphasis of winning the opponent to our side rather than cursing him dialectically and theologically—all this will in the end help us gain the respectful attention of our fellow Christians in other camps for the Lutheran philosophy of life. And if we look upon our comparatively small numbers, the parable of the leaven should encourage us not only to attempt great things but to expect great things from God.

Paul, the Ideal Pastor

By J. M. T. Winther
Pastor at Shelby, Iowa

WE GENERALLY TURN to the Pastoral Epistles when we want to be instructed about our pastoral duties, labors, attitudes, or about our re- ion to others. But at times we may find more to guide if we look at living examples than we do even in the ostolic injunctions. Certainly, if we had the Apostle ul living and working in our midst today, his personal e and example would give us so much to ponder and put into practice that we should hardly find time, or ed, to look into his written directives.

Here and there in his epistles we may catch quite an curate picture of Paul, the Pastor. This is particularly ie of his epistles to the Galatians and the Corinthians here, at times, he purposely unveils himself and gives a glimpse into his emotional life that is of the utmost lue to a servant of Christ.

In these epistles, however, it is mainly the painful side at is strongly in the foreground. What we see is prilarily his sadness caused by the many faults of those whom he writes—his sorrow over their defection from rist, and his indignation at their turning to what is erely human or directly sinful.

The same kind of heartache is expressed in Rom. 9:1-3, here he speaks of the poignant grief he feels at the ccess of the devil in keeping away from Christ those r whom he had so incessantly labored with such detion and self-sacrifice.

While we most assuredly need to see also this side of e worker's heart, we want also to see what we may ll a more normal or at least a more cheerful aspect. o do so we have only to turn to Paul's earliest epistle. the second and third chapters of First Thessalonians e find a picture beyond price of the apostle as he actally was at heart. And in that picture we find a patrn that every true minister of Christ may well seek to itate.

Careful in His Public Life

That he was careful in his public life goes without saying. But since it is the heart attitude we want to discover, we shall only glance at external evidences where these may help us to discern what was within the man. There are five points that will repay our attention.

He was exceedingly *afraid of being thought greedy.* He knew that he had a right to a salary and he wrote about that right where others were concerned; but for his own part he renounced that right and labored with his own hands, not only for his own support but even for his co-laborers, that "we might not burden any of you" (2.9). He was afraid that his work might be thought "a cloak of covetousness" (2.5). There were so many religious scoundrels at the time and he did not want any such reproach even remotely connected with the Gospel of Christ. The best way to avoid the danger of being considered greedy is to have a liberal heart that actually delights in self-denying giving.

Very closely connected with this is also his *unwearied activity.* That they were inseparable in his own ideas is seen when he says: "Being affectionately desirous of you, we were well pleased to impart to you not the Gospel of God only, but also our own souls," for then he immediately speaks of "labor and travail, working night and day" (2.8-9). Just as surely as his ideal was not getting but giving, so the principle that ruled his life was not shiftless loafing, but sacrificial living. And he who actually exemplified this will impress its importance far more deeply upon others than he who merely encourages or even eloquently praises such a mode of life.

Next we note that he *did not claim even the authority that rightly was his.* He was afraid of being misjudged as one having a proud spirit, assuming positions of honor that he did not rightly deserve. The best way of avoid-

ing any such censure would of course be to be really unassuming, modest, and humble. He who actually covets either position or possession can never hide it, no matter how carefully he may try to do so.

Next we may note that he cites not only God but also the Thessalonians themselves as his witnesses "how holily, righteously and unblamably we behaved ourselves toward you that believe . . . . to the end that ye should walk worthily of God who called you into His own kingdom and glory" (2.10,12). In these words we see what ambition he had for these new believers. And he knew that nothing counts so much as an actual demonstration of what could be reached. He was willing to *show them the pattern he wanted them to imitate.* He desired to live his life in such a way that they might be spurred on to go and do likewise.

These four points are so closely linked up with his heart attitude that we should have missed some essential aspects of his inner life if we had ignored any of them. He actually was self-effacing both as regarding possession, position, honor, ease and self-indulgence or self-determination. The Christ-likeness of his flock was his first and chief desire. All else could be, and actually was, set aside to reach that goal.

Therefore he dared to have them ponder what he had for his hope, his joy, or his crown of glorying. And he feared no disproof that could possibly be brought against him when he openly declared that they, and nothing else, were his real glory and his joy. Thus he had the mind of the true shepherd that will give his life for the sheep instead of looking out, first and foremost, for himself.

Sincerity a Primary Requisite

The following point might seem to be on the borderline, yet it must not be left unobserved. Perhaps we shall even find that it is so basic that it underlies everything else and gives everything else its value. When he states, "Neither at any time were we found using words of flattery, as ye know" (2.5), he is not referring merely to a certain habit of speaking, but he is declaring that *sincerity* is a primary requisite of a true shepherd, without which all the other mental attitudes would be entirely worthless. He was so true that he would not stoop to the use of flattery even where it might seem to be justified by the good results hoped for.

Flattery is unfounded praise, unmerited approbation, false commendation, or insincere applause. Naturally, it is always wrong. It either raises the flattered one up on stilts from which he may have a bad fall, or it destroys faith in the flatterer whenever the flattered one is sober enough to discern how undeserved it has been. The pastor inevitably lowers himself. The discerning ones will doubt either their pastor's ability to pass correct judgment, or, what is far worse, his sincerity. The infatuated ones will, as long as they can maintain themselves on their imaginary heights, be inclined to look down on their pastor. But as soon as anyone discovers the fraud practised on him (and that is always merely a question of time) he will resent the deception and he may lose all trust in one who could be base enough to mislead hi He will look around with suspicion for the hidden m tive, and he may well imagine something worse th the sad reality. There will be one more member in t congregation for whom he has ceased to be pastor reality.

This is not an unimportant question. We all know h valuable praise may be when judiciously used. In t seven letters to the Churches in Rev. 2 and 3, we ca not but notice how Christ himself, as it were, exercis the closest scrutiny in order to find something to pra even where He otherwise found very serious faults. who can prove himself correct in his praise is far mo apt to be believed when he censures than if he had n so to speak, gone out of his way to praise what little praiseworthy. We see Paul do the same when we tu to I Cor. 1.4-9 and read his carefully guarded words approval by which he opens the way for the very dras denunciations he dispenses in the rest of the letter.

The dividing line between judicious praise and fl tery may at times be very narrow. We are on the s side when we, like Paul, dare call God himself as witness that we have been sincere. An honest man m well err in judgment and bestow higher commendat than actually deserved. But if his integrity is kno from other encounters, it will shine through and save h from the charge of fulsomeness.

Where the heart-beat has sincerity for its foundati occasional errors may arise because of insufficient formation or deficient acumen, but the tenor of tr will be perceived and the unintended error will as a r lose its power to hurt. The flatterer, on the other ha will always stand in his own way. He breaks down w he would like to build up. Even on the occasions wh he speaks truth and shows accurate appraisal of men events, he will find it difficult to be taken seriously.

In making these five points, we have taken indir evidence. The next three are founded on his own dir declarations.

A Love Like a Mother's

The first of these is that profound statement we f in 2.7: "We were gentle in the midst of you, as whe nurse cherisheth her own children." Though painted such a modest way, it is so bold a picture that P would not have dared to exhibit it if he had felt it to ever so little overdrawn. He must have practiced w it involves.

We have before us the picture of a mother, surroun by the fruit of her womb, nurslings that require the t derest care such as can be rendered only where genu love produces unquestioning self-sacrifice on all po at all times. All her interest is centered in her bab Her own welfare does not get any consideration ap from that of those who are dependent on her. Only so far as they are in need of her does she think of p tecting herself. Utterly exhausted, her thoughts will be of how she can protect and benefit those she l even more than her own life. Deficiencies and w

gers and risks mean nothing to her as long as they not hinder her in being all that the well-being and fort of her little ones may demand her to be or to do. s just a stronger statement of the same ardent love ich he avowed when he said that they were so very r to him that he was well pleased to impart to them own soul (2.8).

t is in Paul's very first epistle that he ventures to use striking comparison. More years and added experie did not make him either change or disown it as one t had been made in a too perfervid moment of en siasm. There is certainly no toning down to discover we turn to Gal. 4.19, where the idea of a mother is engthened and deepened. It is almost as if we per ally witnessed his anguish and agony when we hear exclaim, "My little children, of whom I am again in vail until Christ be formed in you."

How many of us dare take our stand beside Paul? And , is it not exactly such men the Church needs today? we had even a few men who would volunteer to ago e in such a way, might we not then expect to see a owth, an increase, both intensively and extensively, a lical revival so urgently needed? Is there any other y? Are the times of such a nature that we can be f-indulgent and "at ease in Zion"? Does the "woe" Amos 6.1 not concern us? Does this one statement of ul's not condemn us as unprofitable servants and show up as lacking with regard to the most fundamental quirement for entering the ministry or for remaining it? Who possesses such a love? Would our activity t bear fruit to a very different degree if we were filled th a love as selfless, as devoted, as untiring as that of nother for her own children?

Although we may never do more than partially com ehend this declaration, it is so staggering that we might ll believe that it could never be paralleled. Yet Paul es still further. To the gentleness of a mother, willing suffer for her progeny, he adds something equally eded in a growing family.

The Authority of a Father

"Ye know how we dealt with each one of you, as a ther with his children, exhorting you and encouraging u and testifying to the end that ye should walk worth of God" (2.11-12).

Here is the authority and the sternness born out of the ve and ambition a father has for his children. It is alert d active. It watches over every single individual. It alizes the dangers and difficulties that will have to be et and overcome by each one.

One may be slow and languid; he has to be spurred , incited to greater earnestness and steadier activity. nother may have been wrought up by trials and tribu tions; he needs to be taught and strengthened so that may endure. A third may be dejected on account of s own slow progress; he must be consoled that he wax t weary, fainting in his soul. A fourth may be charmed ith the glitter of this world or drawn by the fleshpots Egypt; he must be warned and guided so that he anew realizes the superiority of Christ and what He bestows. A fifth may have been unexpectedly ensnared and wounded, writhing under the shame and suffering brought upon him by his defeat; he must be tenderly cared for that he may recover and be restored. All need to be better instructed so that their faith may be deepened and their convictions braced; therefore he testified by word of mouth to the truth as it is in Christ and attested it by the life he lived.

The activity indicated by this comparison is extremely varied. But one is even more struck by the degree of intimacy that could make it possible to deal with each and every individual member of the whole Church as a father deals with his little flock. It is hard to see what would be most indispensable, either the loving interest that by a sort of intuition sensed the need of the individual, or the real spiritual superiority which alone could endow him with the authority without which such activity never could be successfully exercised.

We have sad examples enough of merely assumed authority that only could lead to the disasters which inevitably followed because the lack of spiritual power was altogether too evident. Wind will bend a mighty tree, while noise alone does not stir the tiniest twig.

As a gentle mother and as a strong father, so was Paul. Yet we have still further to go if we are to keep company with him. 2.17-3.5 shows with what intense love he was knit to that church; what actual suffering it caused him even to be temporarily separated from it; and with what deep longing he yearned to know how they fared in his absence; all this serves to prove the truth of his previous strong statements.

The reassuring report that Timothy brought was in reality "glad tidings," a real gospel for his hungering soul. He heard of faith that had proved itself able to conquer temptations; love that had remained active in spite of afflictions; and even a longing for Paul that corresponded to Paul's desire to be with them. Such a report made him forget his own distress and afflictions.

Identifies His Life with Theirs

And now he reaches the climax in describing his relation to this church. He passes beyond the mother or the father relation to them and actually identifies himself with them to the extent that he exclaims: "Now we live, if ye stand fast in the Lord" (3.8).

In case they should prove unfaithful, it would affect him so strongly that his very life would be endangered, just as the glad tidings had not merely comforted him, but given him a new lease of life. After hearing the report he could say, "Now we live!" Formerly he had been as if dying, filled with an anxiety that almost strangled him, or weighed him down with a concern so sharp that at length it became unbearable.

We may here recall his words in II Cor. 11.28: "There is that which presseth upon me daily, anxiety for all the churches." The word he uses in that passage suggests that his concern for the churches was to be compared

to a hostile banding together against him, an adverse force that might kill him.

Here he has gone far beyond the relation intimated by the words mother or father. This is clear when we realize that no parent's life is so entwined with that of even the most loved child that it could be said to be contingent thereon. Its death would affect the happiness of the parents, robbing them of the joy or light of their life, but would not directly deprive them of life itself.

If such a statement had been isolated, we might have been tempted to accept it as a strong avowal of an extremely strong affection. But we have to remember not only his statement in 2.8 about imparting his very soul to them, but also that about five years later he made a still stronger declaration, for in Rom. 9.3 it is not physical life, but even spiritual and eternal life itself that he intimates he would be willing to renounce if thereby he could save his brethren after the flesh.

A man with a love so strong might well be shocked to death if those he loved so passionately should prove untrue, not merely to him but also to that Christ through whom and for whom he lived to the extent that he could declare, "For me to live is Christ" (Phil. 1.21). Life, in any and all of its meanings, and Christ were synonymous terms. He was so united to Christ that life apart from him actually meant nothing whatever. He was not only willing to, but actually did, live such a life here that, apart from his hopes and expectations of what an eternity with Christ would bring him, he was of all men most pitiable (I Cor. 15.19).

That this identification of himself with his converts is at present apt to be regarded only as a strong figure of speech, a metaphor or perhaps even a hyperbole, may well be explained by our own lack of such a consuming love for our flocks. We are always inclined to doubt the reality, or even the possibility, of anything which we have been unable to verify by our own experiences.

But we have to find an explanation for the successes of Paul in a field where we have so many failures to record. May it not be found in this very fact that he loved with such an intensity? Was it not owing to his love that no sacrifice of any kind was at any time allowed to hinder him in his work, and also that his love, permeated by such a love, was an irrefutable demonstration of the Gospel he preached? That it was just such a love that was the motive power in the life of Christ himself, we willingly admit. Are we not forced to conclude that it was the degree of love which made Paul to differ from all other workers? We know that he suffered and sacrificed more than others, just as he was permitted by the Holy Spirit to say that he "labored more abundantly than they all" (I Cor. 15.10). And do we not here have the reason why he also was permitted to hold himself up as a model which we were to imitate?

We are used to speak of John as the apostle of love, and we have good reasons for doing so. But who has ever sung a hymn to love as Paul did? When he sang that love "*beareth* all things, believeth all things, hopeth all things, *endureth* all things" (I Cor. 13.7-8) did he not then voice his own experiences?

Why Such Love in a Sinner's Heart?

How could so much love ever find room in a sinner's heart? Much had been forgiven him, at his own estimate even more than any other human being; therefore he loved so fervently. The value we put on the forgiveness of our sins will always determine our capacity for love. And our valuation of forgiveness is directly dependent upon how we rate our sin. Thus we are brought face to face with the question, Is it a lack of contrition, or a shallow penitence which is the cause of our obvious lack of this all-impelling love? There is no doubt that the less a man has groaned under the burden of his own sins, the less will the burden for souls weigh upon him. A shallow realization of what salvation means cannot very well be coupled with any great depth in gratitude or love.

It might be interesting to go through the lives of eminent soul-winners in order to see if we might find proof for the positions here taken.

Luther will of course at once occur to our minds and forthwith we recall the crushing sense of sin that drove him into the monastery and while there drove him to extremes of self-inflicted torture in order to obtain deliverance.

As a man agonizing for souls we might mention John Knox who is reported to have spent a whole night in a lonely forest with the prayer: "God, give me Scotland or I die!"

From the present time I should like to mention my friend, Dr. W. H. Myers, who once felt impelled to spend a whole night wrestling in prayer for the future of a young man who had come to his Bible class, a young man who just at that time was at the parting of the ways. Only a few days later that man, then so strongly drawn to philosophy, and at the same time urged by his family to go into big business, surprised both himself and his family by choosing the despised ministry. He is the well-known Dr. Kagawa of Japan.

We ought to study a man like Robert Murray McCheyne, who after eight years in the ministry and before he reached the age of thirty, had burned himself up in untiring labor for souls, entering into higher service on March 25, 1943. *The Memoir and Remains of the Rev. Robert Murray McCheyne,* by Rev. Andrew A. Bonar, should be obligatory reading for every theological student. It might profitably be re-read every five or ten years.

Wesley, Whitefield, and David Brainard are other examples. Father Heyer, whose centennial we so recently have celebrated, deserves a place among them. And there are many more, often known only to the Lord and the community in which they served and where they sacrificed themselves.

We do have a cloud of witnesses around us. We ought to heed the call:

> "Go, labor on, spend and be spent.
> . . . . . .
> Speed, speed the work, cast sloth away,
> It is not thus that souls are won."

The Reader's Viewpoint

DEFENDS USE OF ATOMIC BOMB

ET US BE SOBER. Let us be sensible. Let us remember that war is grim business and that grim measures are metimes needed. The Bible is full of incidents recorded ere God took grim measures—measures that almost makes shudder to think that they came from God.

he editorial about the atomic bomb in the September e caused me to write this opinion. Let us remember that did not start this war with Japan. Our government is now being attacked from another side and in the oppo- way—that our government knew of the sneak attack on rl Harbor, even before it came, but did nothing about it order not to provoke Japan. According to this, our gov- ment is either "too young or too old", either too soft or hard. Why should we show so overwhelming much pity ard Japan at this time? Not even God shows pity toward unrepentant sinner. There has been very little if any dence of repentance on the part of Japan. Yes, Japan uld undoubtedly have liked to get out of the war sooner she could have kept her stolen empire. Japan regretted t she lost the war, but not her crime. The press often resses more pity for the criminal than for the victim, ich in my opinion is not pity but a perverted sense of tice. Japan asked for it and we said O K, let her have it. And we had to strike where it could hurt so it could be t. To have blown up Truk would have meant nothing to Japanese. Probably the people would never have known The Japanese had been warned several times to surrend- Furthermore, Japan had boasted many times that she declared total mobilization—what does that mean? Sim- that everything and everybody is a military objective. ybe Japan was on her knees, but did she know it? At y rate, she refused to admit it, even after the actual sur- ider, according to the press.

As far as mission opportunities in the Orient are concerned, surely is a very doubtful conjecture that the incident th the atomic bomb should entirely discredit mission work. e occupation forces now stationed there are going to have ich greater influence pro or con toward mission work. e have proved to the Japanese that we have the power, d, though we are a good-natured nation, we can be goaded o using it. If military personnel now stationed there will nduct themselves as Christian gentlemen, that will be a greater factor for the good of Christianity in the Orient an anything else. Furthermore, let us remember that pan is only part of the Orient. Perhaps there were hun- eds of millions of people who for seven years had prayed this very thing to happen. And there will be more open- gs than the Church can fill.

I firmly agree with the writer that the American nations e in dire need of a conversion, but I doubt that it will be ought about in this manner. For one thing, it is easy to in a rocking chair and condemn the government and the ilitary leaders, who I like to think probably knew more out what really was needed out there than their critics. condly, to classify them with Hitler and his kind, simply veals that there is little or no truth in the statement. What nd of comments would have been forthcoming if Japan d beaten us at the game and it had been Philadelphia and hicago that had received the punishment? To compare our ilitary leaders and government with King Herod in the ible is neither fair nor Christian. It is out of order. One uld refer to other places in the Bible that would prove the ry opposite.

Referring to the Pope and the Catholics condemning the se of the atomic bomb, let us be sensible. It is sad, but in e light of historical fact one can hardly take such expres- on seriously. Remember that we are still considered a Protestant nation (it may be a question how long). Now if the Pope and his cardinals could create an antogonistic influence, or add fuel to one, toward American mission work in the Orient, I doubt that they would hesitate to do so. It is not so long ago that the Pope sent his *blessings* along with Mussolini's bombs to Ethiopia. I believe, it also rested upon Franco and his foul business in Spain. Did the Christian Church condemn at that time? Why become so excited over the use of the atomic bomb where much less damage was involved? There are lots of other things that the Pope would have to condemn before one can take him seriously.

And the word about the "Spires or Tombs"—there may even be some good in the tombs if one looks for it. As for me, I would rather be in the tombs than on the spires if the fantasy becomes a reality. But why emphasize the darker side so overwhelmingly when there are rays of light to look at also? "Crumbled have spires in every land, bells still are chiming and calling."

The Church should save its own soul—but how? Jesus said, "He that loseth his life for my sake shall find it." The Church should lose itself in saving souls. Can that be done by disassociation? How then can it be the salt of the earth? Salt must come in contact with the thing it is to preserve and save from decay. Jesus never sought the spires and let the people come up if they could. He was closer to the tombs. Now I wonder if that would not be the better place for His Church also? At any rate, this much is certain, that the Catholic Church has no intention of losing its hold on the pulse of wordly affairs because of the atomic bomb. Why should the Protestants do it? Let us be sensible and at the same time we can still obey God.

Owatonna, Minn. Chr. Bertelsen

FAVOR COMMON HYMNAL

Dear Dr. Ryden:

As secretary of the American Lutheran Pastoral Conference of Polk County, Wisconsin, I have been instructed to express to the Conference on a Common Lutheran Hymnal through you our hearty approval of the aim and work of the Conference. Our membership at present represents four of the member bodies of the American Lutheran Conference. Through a discussion of cooperative programs and like common concerns, we are trying to foster in this area a growing spirit of Lutheran unity. It is our studied opinion that the adoption of a Common Lutheran Hymnal would bring us far along that same road—to unity.

Respectfully yours,

Star Prairie, Wis. Carlyle W. Holtz

LIKED TWO ARTICLES

Two articles of your August edition were excellent—"The Lutheran Ethic" and "Psychology's Contribution to Soul Care."

Army Air Field
Midland, Texas

Sincerely,
Chaplain Norman A Nelson

REMOVE THE BOOKRACKS!

BOOKRACKS IN CHURCH are an abomination! What have I done in some thinkable previous existence that I must do penance by coming here to sit and stare at these thumbed books? What else *can* I do? I cannot look at the preacher; he will think I am currying favor by seeming so absorbedly interested. I cannot look forward toward the altar; for one of an olden day so-called church architects had no better sense than to put in up there above the altar a

stained glass window of not enough opaqueness, never dreaming the eye-strain it is for a worshiper to sit in a gloomed church with light pouring into his eyes directly from in front. I can't even look down to the floor; then some out-of-corner-of-eye observant worshiper will think I am snoozing! So there is nothing left except to sit and stare at these thumbed, *dirty*, bulky hymnals, uncouth like overgrown boys that have been tumbling around in the dirt!

And for *this* the Church spends its proud dollars and its widow's mites, to build a beautiful temple (in these latter one might posit such, now when more and more some real church architecture is in evidence),—for *this*, that I am to come into this beautiful edifice and sit and stare at thumbed, *dirty*, bulky volumes!

And I cannot even divert my mind from them by listening to the sermon, for I can catch barely half of the words, and so have to "give it up;" for it seems never to have occurred to the mind of that particular "church architect" to give a fleeting thought to such an all-important thing as *acoustic*

Oh, if I had some authority! I would get me a screw driver and screw off, or, if need be, wrench off, every sing slat of these bookracks throughout the church. And I wou hold a get-together of the ushers and harangue them a say, "Look here, don't always look so stiff and dignified. a little human. You see what I have torn away—all tho bookracks. Now unbend a bit and at the pre-moments each service go round and *distribute* hymnals. Then aga after each service, make the rounds to collect and store t scattered hymnals; or, if this interfere with your usherin organize assistants of courteous older men, enlist the B Scouts, anything! Do not forget that it has been said: 'Boo racks in a church are an abomination!' "

St. Paul, Minn. —E. A. Peterson.

VIEWING *the* BOOKS

BY THE RIVERS OF BABYLON *by Kaj Munk. Lutheran Publishing House, Blair, Nebr. 1945. 148 pp. $1.00.*

GOD'S PROPHETS cannot be interned. The voice that speaks from these pages disregards all bitterness and rebukes of men, willing to be, as was Kaj Munk, a solitary minority. We have met him before in his "Four Sermons." Through him the words of the Apostle Peter live again: "We must obey God rather than men." There is nothing here to soothe the complacency of men. The reader will be disappointed to look for something soft or modulated, intended to please rather than to persuade. Many of these messages move like a swift drama, charged with urgent life. This preacher places his pulpit at the front line, defying all iniquity and tyranny. He has not been canonized. But his words have raised their own monument in the lives of those who have been blessed by his witness. There is a thorough grasp of Scripture, balanced by a clear understanding of man's spiritual needs. And with this the reckless courage to proclaim the Word "that is living, and active, and sharper than any two-edged sword." Don't mimic this preacher. He stands alone, as does every mighty prophet of the Most High. Don't evade his directness and sincerity. Our age needs his burning words.

The fifteen sermons given here were preached at the time of the German occupation of Denmark, in the Spring and Summer of 1941. John M. Jensen has made the translation from the Danish. A brief sketch of the author's life has been reprinted from the "Four Sermons." The picture of Kaj Munk shows him to be slightly bent, almost like a question mark in posture. But, in his preaching, he stands erect, a living exclamation point in Christian history.

When you have finished reading this volume ask yourself this question: Where have I read such sermons before?

K. L. Engstrom.

AMERICA, RUSSIA AND THE COMMUNIST PARTY IN THE POSTWAR WORLD *by John L. Childs, George S. Counts and others. The John Day Co., Inc. 1943. $1.25.*

This book is the first of a series projected for publication by The Commission on Education and the Postwar World of the American Federation of Teachers. The argument is that America and Russia must find a way to get along together. We, with capitalist nations, must frankly repudiate the encirclement of the Soviet Union. The Soviet Union must with equal vigor and frankness abandon the policy of Communist imperialism. The interests of both nations will be be served by the dissolution of the Communist party in Americ

THE WILL OF GOD *by Leslie D. Weatherhead. 75c.*

There is much confusion about the will of God, especia in times like these. Straight thinking is needed about Go part in personal loss and world disaster. There is much light and comfort in this little book by Weatherhead. T writer shows that the events we cry out against are not wh God has intended. Rather, he asserts, are they what G permits, or even brings to pass, under the circumstances evil created by the free will of man. God's will is good—t the individual and for the world—and will prevail in sp of, and even through, the evil now rampant. Weatherhea illustrations are drawn from the lives of men and wom today, and from the Bible.—D. N.

THE FACT OF GOD *by Jacob J. Sessler. Fleming H. Rev Company. $1.50.*

Teachers of Christianity to young people cannot fail to valuable help from this study book, which presents the ba beliefs of our Christian faith in a form and manner desig to enlighten present-day minds. The style is simple, factu and interesting. The spirit is warmly evangelical. The bo does not give consideration to the sacraments.—D. N.

CHRISTIANITY WHERE YOU LIVE *by Kenneth Unde wood. Friendship Press. Cloth $1.00. Paper 60c.*

This is one of a series of graded books, and leader's guic prepared by the Missionary Education Movement for t 1945-46 programs. The book before us is an interesting a inspiring "report on Protestant church work in camp a war industry communities, migrant and share-cropper acr factories and labor unions, and wherever the going is tou in America," and was written to be an honest appraisal what the church is doing now, of work to be done, and resources the church has for such work. Its reading will profitable to all who are interested in the great new fie of activity that lie before the church of today. A compani volume for the use of leaders of study groups; called: "Di cussion and Program Suggestions for Youth on 'The Chur among Uprooted Americans' " by Maud Upton, 25 cents, h been prepared for use with "Christianity Where You Liv

—I. O. N

SURVEYING the CONFERENCE

merican Lutheran

By Arthur P. Michelfelder

Bon Voyage to Australia

early October, Mrs. Anna Wenz, rmer missionary to New Guinea, during the past year has been evacuated furlough in the United es, left her office in the depart- t of Foreign Missions of the Amer- Lutheran Church, to assume the ly delegated position in the office Brisbane, Australia, where she will over some of the duties formerly med by Dr. F. Otto Theile, who red his reward August 17.

he well-wishes and prayers of the mbers of the Church accompany . Wenz, who has braved the storms ife this past year. Forced to leave mission post, she came to the Uni- States only to learn later that her band was among the missionaries had been killed. Her life of re- ation to God's will and her service Him who gave His life for us are a imony for all Christians and an mple to follow.

rs. Wenz left with about twelve r missionaries for Australia and Guinea after word had reached erica by cable that Commissioner o. Fricke and Missionary Kuder, made a survey of the New Guinea sion field and that the doors are in open.

s yet women are not permitted to to New Guinea. Wives of New nea missionaries returning now, efore, and women missionaries remain in the States until further ers from the field. Mrs. Wenz, ever, has been granted special per- sion to sail to assume the duties the office in Brisbane.

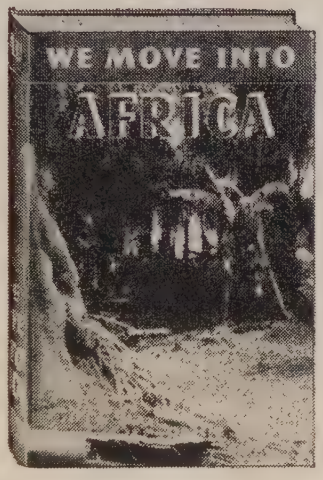
It Can Be Done

n this age when parochial schools e nearly passed out of the picture Christian Education in our congre- ions, news come from the west st that, under the direction of the v. Konrad Koosman, pastor in En- wood, California, a parochial school been established and two teachers gaged to carry on the work. A lding has been erected and made table for this method of Christian ucation.

Research Project in Education and Theology

Dr. O. H. Pannkoke, consultant to the comittee directing a Columbus campaign for Capital University, will begin a research project at the University of Chicago in the fields of Education and Theology. Although Dr. Pannkoke has been busy at this project for some years, he will carry out a task assigned him by the seminary professors of all the Lutheran seminaries to organize a study of ministerial education today. Dr. Pannkoke has done much to stimulate educational thinking and advance in the Lutheran Church.

It Reads Like Fiction!



WE MOVE INTO AFRICA

By Dr. H. Nau

Here is the first complete account of those eventful days in 1936 and 1937 when Lutheranism first came to the natives of Nigeria—told by the man who himself blazed the trail and prepared the ground for what since then has proved to be one of Lutheranism's most fertile mission fields.

The book is so full of the unusual, the strange, the dramatic—its style so pleasing, so clear, so engaging—that some parts of it are bound to grip the imagination of the reader as would a book of absorbing fiction.

Every pastor, teacher, and church worker will want to read this stirring account of a modern mission drama which has few equals in the modern history of the church. "Another chapter of the Book of Acts" someone has called it! Here is a book you will be glad to have in YOUR library!

414 pages. $2.00

Order from your church publisher or directly from

CONCORDIA PUBLISHING HOUSE St. Louis 18, Missouri

United Evangelical

By H. Skov Nielsen

DANA COLLEGE opened its 47th school year on September 4 with a substantially increased enrollment, and with the largest freshman class in years. The feminine element is still strongly predominant, though released service men have begun to return. This year's opening address was delivered by the Rev. Clifford Hansen of Underwood, Ia.

Dr. C. B. Larsen, senior professor at Trinity Seminary, will spend his first sabbatical year at Oberlin College. Professor Paul Nyholm will continue his studies at the University of Chicago, and Professor Theo. I. Jensen has returned to Union Theological Seminary in New York City, where he spent the summer months.

New Churches

The Kingo congregation in Milwaukee has acquired a site at Wilson and Olive Sts. with a view to erecting a church edifice there in the not too distant future.

Our Savior's Church in Kansas City, Kan., reports their new site paid for and $12,000 in their building fund. They hope to double this amount soon and to be able to commence the erection of a $35,000 to $40,000 building by April, 1946.

Deaths

The Rev. N. Damskov, one of the pioneer pastors of our Church, passed away on Aug. 16 at Sidney, Mont., aged 82 years. Only two years ago he retired from the active ministry, his last charge having been the little immigrant community church at Ostenfeld, Man. A large part of Pastor Damskov's pastoral work was done in the Dominion of Canada, and he had much to do with the establishment of Danish settlements there.

News has recently come from Denmark of the death on Oct. 8, 1944, of the Rev. E. Provensen, who served our Church from 1897 to 1920 in various congregations and for several years as secretary of synod. After his return to Denmark he continued in pastoral work until 1931, when a stroke incapacitated him for further service.

An impressive funeral service was held some time ago in our Gethsemane church at Racine, Wis., for three members who were the victims of a tragic traffic accident. The victims were Mr. and Mrs. Einer O. Olsen and their youngest daughter LaVerne Beatrice, age 21.

A Joint Teachers' Institute

Pastors and teachers of the two Danish Lutheran church groups in central Nebraska held a joint Sunday School Teachers' Institute at Kronborg, near Marquette, August 9-12. A pleasant and profitable meeting is reported. A similar meeting was scheduled for next summer at Cordova, where both synods have churches.

Norwegian Luthera

Lawrence M. Stavig

F. Melius Christiansen

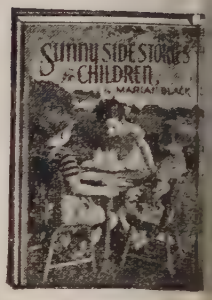
THE director of the St. Olaf Luther Choir, Dr. Christiansen, late in Au was honored in a great music festiv held at Soldiers' Field, Chicago. T occasion is an annual one for Chicag This being the sixteenth in the seri

New 1945 JUVENILES

Pastime Series 7 to 9 yrs.

THE CHILD'S STORY GARDEN
By MARIAN BLACK

There is pleasant entertainment in store for children who read these little stories and poems or have them read. In addition, the boys and girls will enjoy looking at the pictures; especially attractive are the six pictures in color. Scenes and experiences from the child world are reproduced for the pleasure of children. Christian faith and life are of primary importance in the narratives and are skillfully presented. 92 pages, 6x9 in. 75¢



SUNNY SIDE STORIES FOR CHILDREN By MARIAN BLACK

As everyone knows, children are interested in children. These little stories and poems about children and their experiences will appeal to other children. Animals, flowers, toys, pets, play and places—all figure in the stories. Above all, right conduct toward others and faith in God are fostered throughout. 64 pages. 50¢

Young Pilgrim Series 9 to 11 yrs.

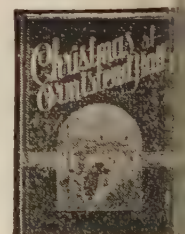
PEDRO AND PRISCILLA By MAY HALL THOMPSON

Boys and girls of the junior age will read this story with delight. It is a vivid description of several interesting phases of child life in Mexico and will foster the "good neighbor" spirit between American and Mexican children. Illustrated. 96 pages. Cloth bound. 35¢

Walk with God Series 11 to 12 yrs.

HERO STUFF By F. L. BUSH

A thrill-provoking account of the capture of a gang of thieves on a desolate island in a Florida lake by a group of boys on a fishing outing. (For boys) 64 pp. 30¢



CHRISTMAS AT ORMISTEAD HALL
By JULIA L. GLOVER

Old grudges and hates were removed from the flinty heart of domineering, resentful, and quarrelsome General Ormistead through the Christian influence of his lovable young granddaughter. (For girls) 64 pp. 30¢

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SOUTHERN HIGHLAND SUMMER
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Necessity placed Virginia into a remote valley among the Kentucky hills. How she adapted herself to the new surroundings and helped to improve the community life stimulates interest in a little-known section of our country and fills the reader with admiration for Virginia and her associates in noble service to society. (For Girls) 96 pages. 35¢

THE OTHER SIDE OF BALDY
By A. W. NORTON

His determination to seek fame in the world that lay beyond Old Baldy led Clem to leave his home and its Christian environment. In time, however, family ties and the lure of Citrus Valley outweighed the glamor and the bustle of the city and returned him to the charming valley where new opportunity and a position of influence awaited him. (For boys) 96 pages. 35¢

THE WARTBURG PRESS 57 E. Main St., Columbus 15, Ohio

oir of 3,000 voices led by Dr. Ed- Nelson, sang Christiansen's "Won- s Things the Lord Has Done," and hildren's Lutheran Choir of 800 es sang the Christiansen arrange- t of "Beautiful Savior".

College Enrollments

formation thus far received indi- s that all of the colleges of the ch show substantial increases in llment for the new school year. Olaf, our largest college, reports ncrease of about fifty men and nen for a total of 815. Augustana, x Falls, S. D., has increased by y, to make a total thus far of 375. The est increase appears to have been Concordia, where the increase of one hundred brings the student y to almost 600.

reliminary reports also indicate an ease in the proportion of men stu- s. There are substantial groups eturned service men, but the indi- ons are that the greater number hese men will come later.

China Missions

unique meeting was held in Min- polis during September when mis- aries from China now on furlough this country, conducted a regular ference meeting. Those on the field ually come together to officially e the decisions necessary for car- g on the work. This was the first e such a conference has been held side China; the evacuation of most he mission force made the arrange- t desirable at this time.

etween fifty and sixty men and nen spent two full days in prayer, y, and discussion of the difficult stions confronting the China Mis- n. Recommendations were adopted tive to the rebuilding of damaged perties, the reestablishment of ools, hospitals, and churches, the ing over of additional fields, the e of personnel required for the twar period, the training of new rkers, and other related matters. A call has gone out to the Church additional volunteers to be sent as soon as travel conditions permit.

Rural Life Conference

Preliminary plans have been made a church-wide Rural Life Confer- e to be conducted next summer at gustana College, Sioux Falls, South kota, sponsored jointly by the col- e and by the Rural Life Committee the Home Mission Department of Church. The conference will bring ether outstanding rural life leaders the nation. Dates set are July 15- 1946.

1944 Church Growth

Figures released by Dr. A. J. Bergsaker, secretary of the Church, show a total membership of 633,950 at the end of 1944. This is an increase of 26,082 or 4.4 percent over 1943. Since the increase from 1942 to 1943 was 17,539 souls, or 2.9 percent, it is evident that the latest figures are substantially higher.

Of the total of 26,082 added during the year, 23,167 were in the confirmed group. This makes a percentage increase over 1943 of 5.4 in this group.

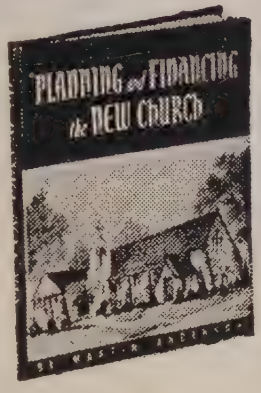
The largest percentages of growth are in the Rocky Mountain and Pacific districts with 8.4 percent and 9.2 percent respectively. Least growth is recorded in the Canada and South Dakota districts, with 1.6 percent and 2.6 percent increases.

Luther League

Plans for the work of the Luther League during 1946 were outlined at a conference of the Youth Board held recently in Minneapolis. The conventions and workers' conferences throughout the year 1946 will center their deliberations about the theme, "Christ Wants You".

Included in the new projects of the young people is the election of a native pastor on each of the foreign fields of the Church to serve as a youth director. These men will be supplied with special materials and will work under special youth committees in coordinating and directing the mission program among the young people of the foreign fields.

Before You Go Further With Your Church Plans



CONSULT

Planning and Financing the New Church

BY MARTIN ANDERSON, D.D.
Chicago, Illinois

A helpful publication which offers guidance and suggestions to ministers, church committees, and church members who look forward to the building of a church. Written in the interest of better church architecture and sound financing; contains one section devoted entirely to photographs of model edifices and architects' plans.

Part One discusses such problems as "Shall We Build a New Church," "The Functional Considerations," "The Artistic and Ecclesiastical Considerations," "Historic Types," and "Common Faults." Part Two is concerned with "The Financial Plan" and actual "Preparation and Promotion." Part Three illustrates model churches.

ELBERT M. CONOVER, Director of Interdenominational Bureau of Architecture, says: "It contains information and good counsel that should enable pastors and church building committees to avoid the pitfalls so likely to be encountered in church building or improvement projects. The book will help churches to make their building programs not only successful in outcome, but an excellent means of religious advance."

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AUGSBURG PUBLISHING HOUSE
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Carlo A. Sperati

The death of Dr. Carlo A. Sperati on September 12 at Decorah, Iowa, removes from our Church one of its most colorful and interesting figures. Dr. Sperati was born and reared in Norway. Coming to America while still a young man, though he came of a line of able musicians, he sought a life work outside the field of music. He felt a call to the ministry and prepared himself for this work. After a few years of significant service on the Pacific Coast, he was called back to Luther College to take over its work in music. Here his talents unfolded and he served through one college generation after the other as head of the Department of Music. His band became particularly well known, and year after year traveled over this country. Several trips were also made in Europe. The organization and its director received large recognition.

Lutheran Free Church

By H. C. Caspersen

Beginning Its 76th School Year

TUESDAY morning, September 25, Augsburg College and Seminary began its seventy-sixth school year. Dr. Bernhard Christensen, the president, opened the devotional exercises by Scripture reading and prayer. The Augsburg Gospel Male Quartette sang. Dr. Christensen spoke briefly, reminding that this was the first opening since 1939 without war clouds hanging over the world, for which we thank God and take courage. The enrollment is encouraging, and the prospects for an unusually good year are promising.

Pastor Oscar Weltzin of the Olivet congregation, Minneapolis, expressed a few words of welcome to the audience of students, particularly to the freshmen, and reminded them all that the churches are ready to receive them and also looking for help from them in whatever capacity they would be willing to serve.

Dr. T. O. Burntvedt, president of the Lutheran Free Church, closed the exercises with appropriate words and prayer.

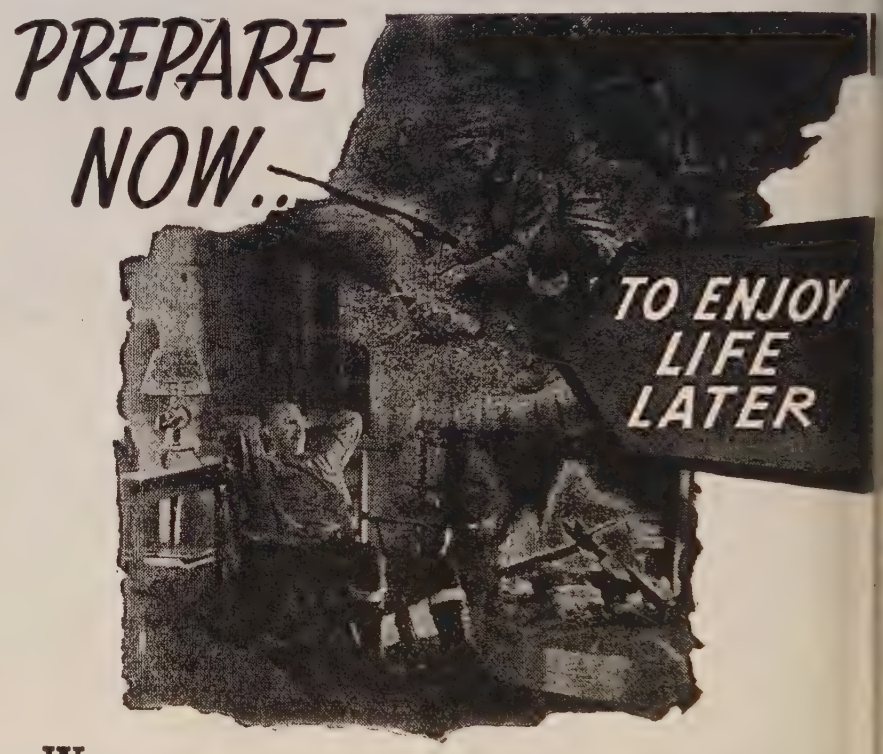
Ministerial Association Meets

The Ministerial Association of Minneapolis met Monday evening, September 24, at Augsburg, with Prof. A. Helland and others at Augsburg acting as hosts. After election of officers and a brief talk by the Minneapolis Lutheran Welfare Society's stewardship secretary, there was an address by one of the navy chaplains of our Church, the Rev. Clarence Larson, who, after about three years of service in the navy in the Pacific regions, is now stationed as chaplain at the Wold-Chamberlain Air Field near the city.

Pastoral Changes

Three Minneapolis Lutheran Free Church congregations have welcomed new pastors during the recent weeks. The Rev. Clarence J. Carlsen was formally installed in his new charge, the St. Olaf congregation, Minneapolis north, Sunday morning, September 16, by President T. O. Burntvedt, who conducted the installation rite and spoke briefly, after which short addresses were made by Dr. B. Christensen, Augsburg, who had been preaching at St. Olaf during the vacan and by the Rev. B. Helland, gener secretary of the Santal Mission, w also had assisted. Pastor Carls preached the morning's sermon. the afternoon there was a recepti for the new pastor and family at t church.

On the following Sunday, Septemb 2, the Rev. Ernest Larson, former of Chippewa Falls, Wis., was instal at the Nokomis Heights Luther Church by Dr. Burntvedt. This co gregation has been served temporar for about three years by the Rev. Jo



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Quanbeck, who in addition to this k has been serving as field secre- of the Home Mission, a work to ch he will now devote his entire e. The former pastor of the Noko- congregation, the Rev. Alfred Han- is now hospital chaplain in an y hospital in the East.

rinity Lutheran Church received new pastor, Martin J. Olson, a cou- of months ago.

he Rev. Walter Anderson, Winger, n., has accepted a call to the Taco- Wash., L.F.C. congregation. The . Alfred M. Sevig, Erickson, Man., accepted a call to the Morris, Minn. rge, left vacant by Pastor S. Tor- son's moving to Minneapolis to e over the editorship of the **Lu- ran Messenger.**

Visit to St. Louis

wo editors and the manager of the heran Free Church Publishing mpany visited the yearly meeting he Lutheran Editors' and Managers' sociation in St. Louis, Mo., recent- upon invitation by the Concordia blishing House. The visit was a y enjoyable one in every respect. e cordial attention and hospitality dered the editors and the managers the Concordia Publishing House Seminary personnel were greatly preciated. The vastness and the ipment of the book and printing partments, as well as the large, com- dious and artistically constructed l arranged seminary buildings, used the admiration of all the vis- rs.

Augustana Synod

By William E. Berg

College Enrollment

IT IS with grateful and rejoicing heart that we announce large in- eases in student eenrollment in the e colleges of our Synod. We have hand figures for Augustana College Rock Island, Ill., as follows: Seniors ; Juniors 85; Sophomores 116; Fresh- n 221; Special 48; Total—524. The ening school enrollment hovers a- und the 200 mark. No less than 38 turned veterans have enrolled, and ey are still coming.

Our other colleges—Gustavus Adol- us at St. Peter, Minnesota; Upsala at st Orange, New Jersey; Bethany at ndsborg, Kansas; and Luther Junior llege at Wahoo, Nebraska—also re- rt greatly increased enrollments, me of them having the largest fresh- en class in their history. One of the eatest and most pressing problems confronting our colleges is that of dormitory facilities on the campuses. Gustavus Adolphus is housing 100 students in private homes. Plans are now being prepared for the new girls' dormitory which will be built next summer. Augustana College officials have announced a million-dollar campaign to be inaugurated next year in the central conferences, Iowa, Illinois and Superior, as well as in the local communities and among college alumni. This fund will provide dormitory facilities, a fine arts building, and a substantial increase in endowment.

As we contemplate the advance upon the front of Christian higher education, our hearts rejoice. These institutions are in the front line of march for the Christian Church as they produce a trained leadership. The challenge facing our Christian colleges is a stupendous one, and its task is exceedingly great. As they remain unique in the world of higher education, with all aims and activities centering in Jesus Christ as the Way, the Truth, and the Life, and in sending out trained Christians, God will mightily bless this great work and prosper it. Plans are now being laid in our Synod for the observance in 1946 of Christian Education Year, which is the fourth phase of the Centennial program.

Our Seminary

Dean Eric H. Wahlstrom of the Seminary reports the following enrollment figures: Juniors 37; Middlers 22; Seniors 33; Special 4; Total—96. These figures are encouraging in the light of the vast home mission program, the crying need for foreign missionaries and the many vacant parishes in the Synod.

Dr. Everett Arden, formerly of Chicago, has begun his work as professor of church history. Dr. A. D. Mattson is loaned to the home mission board for the fall semester, and is engaged in research and promotion in the field of the rural church. Pastor Paul Lindberg will begin his duties as professor of Christian education and homiletics in February, succeeding Dr. S. J. Sebelius who is finishing an illustrious and fruitful period of service at Augustana.

Recently the Seminary Committee of the Board of Directors passed the following resolution: "That the committee is prepared to receive applications from members of the Seminary faculty for sabbatical leaves of one semester. Such applications shall include a proposed program of activity during the leave."

Our Church Press

At this writing Church Paper Week is in full swing. This is an annual event and is far more than a promotional project for the purpose of increasing the circulation of church papers. It becomes an inspiring and challenging educational campaign to acquaint our people with the vital part played by the church press in the life of the Church. Hundreds of churches participate to their edification and profit. Our slogan is "Let There Be Light" and "A Church Paper in Every Home." To this, we say a loud Amen!

Lutheran World Action Over the Top!

Or is it? Yes, if we are speaking of the minimum goal. That goal was $207,616.07 for the Augustana Synod, and we have received $207,825.77. But the *real goal*—the goal according to *need*—is $289,966.59. That means $82,-140.82 to go! God help us to be aware! Let every church not rest until we have the dollar per member quota, at least. Is this too much? Does any one complain? Someone said, "I complained that I had no shoes until I met a man who had no feet." Let's look at the world and thank God we can be on the giving side.

Pastor Opens Service Center in Paris

Dr. Otto H. Bostrom, pastor of Gustavus Adolphus Church of New York City, is now in Paris and is busy with plans to open the Lutheran Service Center there. As one of our chaplains put it, "He arrives to find a fast-shifting military picture, what with the war concluded—on the battlefields!"

Champaign Board Refuses To Halt Religious Classes

The Champaign, Ill., school board has denied that religious education on released time violates any federal or state laws and declared it would refuse to halt the classes.

The board's position was made clear in a 23-page answer to a suit brought by Mrs. Vashti McCollum to stop the religious education program in local schools.

John L. Franklin, attorney for the school board, contended that the civil rights of Mrs. McCollum's 10-year old son had not been violated by the classes, as charged by his mother, a professed atheist. Franklin said the child is not being deprived by the schools of his classroom, and is not being denied rights pertaining to religious freedom.

On the contrary, the attorney charged, the child is being "prevented from exercising his own right of religious freedom" by his mother.

ON THE RELIGIOUS HORIZON

Presbyterians Set Two New Records

Unusual Advance Is Recorded In Membership Gain and Finances

Philadelphia—A total membership of 2,161,872 persons was announced here by the Presbyterian Church in the U.S.A., the highest figure ever recorded during the 239 years of organized Presbyterianism in America.

Several other membership and financial records were also shattered during the past year, according to Dr. William Barrow Pugh, stated clerk of the Church's General Assembly, who compiled the statistics as of March 31, 1945.

He reported the largest net gain in membership in 24 years; the greatest amount of money contributed during one year in the past 15 years; the largest totals of additions to church membership on confession of faith, and also of additions by certificate of transfer, in the past five years; the largest per capita giving by members in 14 years; and the largest number of candidates for the ministry in 10 years.

Record Gain Reported

The year's net gain in membership was 63,781, representing a greater advance than had been reported in any year since 1921.

Members received on confession of their Christian faith totaled 104,170, a figure greater than any other year's since 1940, while members received on certificate of transfer from other churches numbered 61,244, also a five-year record. Infant baptisms totaled 53,346.

Dr. Pugh pointed out that membership statistics in the Presbyterian Church are based solely on the number of communicants in full standing. They do not include every person who has been baptized, nor are they based on what is called church "population." He estimated this broader constituency of the Presbyterian Church at 5,000,000.

Organized into 40 synods and 268 presbyteries, the Church has 8,604 local churches located in every state. Their officers include 55,464 elders and 26,956 deacons. Sunday school enrollment totals 1,257,454 children.

Also enrolled by the Church are 9,519 ordained ministers, who are members of presbyteries, not of local churches. Of these 700 are serving as chaplains to the armed forces. Candidates for the ordained ministry now number 1,304, a total not equaled since 1935.

Financial Income Loans

A record of 15 years' standing was broken when the 8,604 local churches contributed $59,669,015, a figure unequaled since 1930. Of this amou $49,020,112 was used for local chu and denominational expenses, $7,103, for causes in the benevolence budg $1,432,905 for war emergency acti ties, and the rest for miscellane causes.

On a per capita basis, members g $28.32, the largest average since 19 The figure represented the en Church except for six presbyteries foreign missionary countries.

Christmas Chimes
1945

The pageantry of its 64 pages will provide enjoyable treats for the readers. There are touches of Christmas from every level of life and every continent on the earth. Here are some of the titles: "The Candle the Window", "When Christmas Came to Roaring Camp", "Globetrotter for Christ", "Still Was My Valley", "Christmas With the Marines", "The Conversion of Scrooge", and "In A Land Where Christmas Has Been Forgotten."

The Christmas annual contains prose and poetry, is well illustrated, and of interest to young and old. Price, 60c per copy.

Note—For only 10c additional we will wrap and mail CHRISTMAS CHIMES to any address you send us. If you wish to send a number of copies, gummed labels to be addressed will be sent to you upon request. Kindly make sure that *your return address*, as well as the address of the person to whom it is being sent, is clearly written.

CHILD'S CHRISTMAS CHIMES to come off the press soon. Styled as a child's own Christmas carol book. Will make a gift that any child will be happy to receive. Place your orders now and watch for further announcement. Price, 25c each; $2.50 per dozen.

LUTHERAN PUBLISHING HOUSE

200 South 5th Street **Blair, Nebraska**

rlin Churches Share Their Food

ad and Potatoes Dropped in Baskets at Thanksgiving Services

(Religious News Service)

rlin (By Wireless)—Record con-ations attending Thanksgiving Day ices here heard appeals from pas-to share their slim rations with e than a million refugees from ern provinces.

t Johannes Church in Lichterfelde rb, worshippers dropped their of-ngs into great baskets, some bring-slices of bread, others a handful of toes or other vegetables.

e church was so packed that sev-hundred who had come to hear op Otto Dibelius, Berlin's most ular Evangelical preacher, had to turned away. Some brought camp ls as in the days when Pastor Mar-Niemoeller preached in nearby lem.

From the human standpoint," Bish-Dibelius declared, "we know that eral million of our people will not vive this winter. In eastern Ger-y, those farmers still on their farms old empty stalls and bins and ds going to weeds because farm im-ments were carried away."

Pastors Are Starving

e said that in the province of ndenberg, of which he is Evan-cal Church superintendent, "pas-are preaching their Thanksgiving mons today seated in chairs be-se they are starving."

Yet gratitude to God is given the istian both as a duty and as a l," the bishop continued. "We do pray for more than daily bread. pray neither for fuel for the win-nor for the dwellings we once had. erty is nothing new to Christians. ey know that neither poverty nor ies separate us from the love of d in Christ."

Nevertheless, poverty can poison mind just as prosperity can atro-y moral responsibility. Of himself, n has no claim even on subsistence ing. The most meagre daily bread is d's gift of grace, and the Church in s hour calls on the people to use this perience of hunger to draw close to e who is the true bread of life."

Bishop Dibelius stressed the social sciousness reflected by the Lord's ayer in the phrase, "Give us our ly bread." He recalled that in a all Brandenberg town he visited ently he found the pastor and the entire congregation working together to provide relief for hundreds of refugees passing daily through the town. Every day, he said, dozens of children, too weak to continue in flight with their parents, are being turned over to care of the parish.

Find Homes Bombed

Thanksgiving Day in Berlin also marked the beginning of a week dedicated by Mayor Arthur Werner to collecting clothing for thousands of persons returning from prisoner of war and concentration camps. This need is especially urgent, since the wearing of uniforms or concentration camp garb is forbidden, and the majority of those returning find their homes bombed out or plundered.

Berlin's schools reopened Monday, October 1, for the first time since the war ended, but lack of accommodation presents a serious problem. About 300,000 new pupils are due to be enrolled, but there is room only for 90,000 in buildings already repaired.

Another urgent problem is the undernourished condition of many children.

PLAN NOW FOR A SECURE FUTURE!

The years fly by . . . it won't be so long until you will want to retire. Be ready for that time . . . plan now for the day when you turn your job over to someone else and relax. Lutheran Brotherhood has designed a plan to help you prepare for retirement—the Retirement 20 Year Insurance Contract. It gives you protection while you save, and your money back—plus dividends—at the end of 20 years. Get full details now.

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Niemoeller's Son Returns; May Enter Ministry

Berlin (By Wireless)—Hermann Niemoeller, 22-year-old son of Pastor Martin Niemoeller, has returned to Berlin after two and a half years with the German army on the eastern front. His parents are living near Starnberger, Bavaria, so that he has not yet been reunited with his family.

"I am still considering entering the Christian ministry," young Niemoeller declared, "but before I make my final decision I want to talk to my family." He is the second of four sons in Pastor Niemoeller's family of seven.

After being drafted for military service in October 1942, Hermann was stationed with the occupation forces at Sevastopol. He was wounded a year later in the fighting at Melitpol, and was hospitalized in 1944, suffering six consecutive attacks of malaria during that period. He was forced to leave the hospital to join in a German defensive movement, and after being wounded a second time was again hospitalized.

Hermann's 23-year-old brother Joachim was killed in action on the Russian front. His brother, Johann, is still a prisoner in Russia, and his youngest brother, Martin, aged ten, is with the family in Bavaria.

Before the war, the three older Niemoeller brothers informed their imprisoned father that his example had inspired them to consider studying for the ministry. Joachim had completed a semester of theological training when he was called to army service. He completed two other semesters during two years of hospitalization but when the Germans began to throw even the sick and wounded into the lines to meet the Russian offensive, Joachim was taken from his hospital bed and sent to the front, where he was killed in action.

During his term in the army, Hermann recalled, he found a small group of companions who shared similar Christian convictions. The German radio kept repeating the slogan, "What serves the nation is good," but the son of Hitler's most famous prisoner explained to Nazi soldiers that the slogan should be reworded to read, "Good alone serves the nation."

Hails Election of Wurm As German Church Head

Geneva (By Wireless)—Appointment of Bishop Theophilus Wurm and Dr. Martin Niemoeller as leaders of the Evangelical Church of Germany is a "hopeful sign" for the cooperation of the German churches with the rest of the world, it was said here by Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches.

Dr. Visser 't Hooft told a retreat of Army chaplains representing the Congregational Christian Churches that Bishop Wurm and Dr. Niemoeller were among the anti-Nazi elements in the German Church with which the World Council "can confidently work."

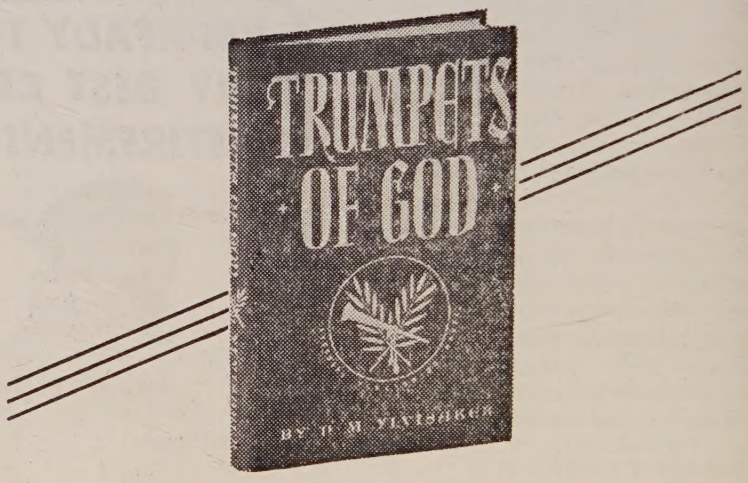
He also expressed hope that the Russian Orthodox Church, which he said had "great strength to survive to the present," would cooperate with other churches throughout the world.

Dr. Adolf Keller, prominent Swiss theologian, declared that appalling conditions in Europe among refugees and war prisoners, coming on top of the war, have created the possibility of a new "theology of daily bread."

"Morals prove to have more to do with bread than we thought," he said, "for out of bread grow many other ethical problems."

Dr. Keller predicted the world might have a new type of theology, different from that of the present day which, he said, is far up "in the stratosphere of abstractions."

Chaplains attending the retreat became from U.S. military units in Germany and France.



Trumpets of God

By Dr. N. M. Ylvisaker

Here is a new book by N. M. Ylvisaker bringing to all an inspiring message of hope. "It is a book which faces life with you and which tries to help you find God."

The author summarizes *Trumpets of God* thus: "This book will try to show the unreasonableness of unbelief, the tragedy of doubt, the certainty of the assurance of faith, the strong foundation of conviction, and the sure hope which is theirs who follow Him who is still life eternal."

$1.50

Augsburg Publishing House

425 South Fourth Street Minneapolis 15, Minnesota

utious on 'Youth For Christ' Rallies

rch Leaders Watching Revival Movement with Some Suspicion

w York—The mushroom growth he Youth for Christ movement h its sponsors claim draws more 500,000 young people weekly to itual jamborees" in 500 cities ghout the United States, is being hed with interest and caution by ers of the organized churches.

ominent churchmen are reluctant e quoted on the movement for the ent, but there is a widespread feel- among officials of recognized de- inations that the movement's pro- n is too superficial to exert any ound influence on the so-called by socks" generation.

ar is expressed by some that Youth Christ might be a religious partisan ement, since fundamentalist groups e provided its major support. How- , the movement has attracted the rest of some of the more orthodox liberal churches and in several s established churches cooperate onsoring the weekly rallies.

urch leaders seem agreed that th for Christ has made a contribu- to the churches in proving that rday night can be used effectively successfully to advance spiritual rests among youth. In the past churches have rarely held a young le's program on Saturday night.

"Christian Herald" Approves

ne widely circulated interdenomin- nal monthly, the Christian Herald, taken an approving position. In current issue, it hailed Youth for ist as "a major religious phenome- of our day, stirring youth as youth not been stirred for a generation." t is completely spontaneous spir- l eruption," the Herald stated. thout the aid of any denomination- or organized religious machinery tever, without a single expert bor- ed from any church board, these are getting the decisions for Christ t the Church failed to get."

he Baptist Standard of Dallas, Tex., k an almost opposite point of view. sesrted that "the names of the in- iduals and religious institutions con- ted with the movement indicate an- er effervescent effort to exploit th at the expense of the churches." ion's Herald, organ of New Eng- d Methodism, observed that "one not admire the Youth for Christ movement as anything which will have a profound influence, but at least it is better than crime." It urged that "progressives must do something better now."

In a critical examination of the movement, the Christian Century, influential undenominational weekly published in Chicago, expressed doubt that "the current resurgence will endure very long."

"Yet the fact that it has gone as far as it has is proof that something close to spiritual famine exists among large sections of our population," it added, "including the rising generation, who are more hungry for faith than are their elders.

"The churches are not feeding these starving people, and they cannot be indifferent to the challenge which this attempt to use the new channels of communication for preaching the gospel offers them. They should do likewise, and better."

Credited to Radio

Evangelist Percy Crawford of Philadelphia is credited with being the original inspiration of the movement, but it was Jack Wyrtzen of New York who really started things rolling through his "Word of Life" radio program, which is observing its fifth anniversary this month. His Saturday night rallies for young people proved so successful, the idea spread to Detroit and Chicago and then to other cities all over the country.

This summer, the Youth for Christ International was organized on a permanent basis at a week-long conference at Winona Lake, Ind., with Dr. Torrey Johnson of Chicago as president. Eleven regional vice-presidents were also named for the U.S. and Canada, following adoption of a constitution.

The weekly rallies consist of music, mostly Gospel hymns and choruses set to snappy music, personal testimonies by two or three young people, and a short, pithy message suited to the interest and need of youth by a well-known Christian youth leader.

The service ends with an appeal for conversion. Cards are signed which in most cases express a church preference, and these are turned over to cooperating pastors of the various denominations for follow up.

In Boston, Detroit, Minneapolis, Philadelphia, St. Louis, Chicago, and many other cities, attendance at rallies ranges from 1,500 to 4,000 weekly. Larger special rallies are also organized. Madison Square Garden in New York has been filled on several occasions. In Chicago, 70,000 jammed the Stadium on a recent Saturday night.

Rare Luther Bible Found in Warsaw

New York—A first edition of the "Martin Luther Bible" has been unearthed deep in the cellars of the Reformed Evangelical Church in Warsaw, according to a report received here by the Polish Press Agency. The Bible contains Luther's translation of the Scriptures from Hebrew into German and was printed under his direction more than 400 years ago.

Another find was two copies of the first Bible translated into Polish for the Calvinist denomination, under the patronage of the famous Radziwill family, which later became converted to Roman Catholicism. Dated 1563, these are known as the Brzesc Bibles and are especially rare.

Two Billions to Be Spent On Church Construction

From $1,750,000,000 to $2,000,000,000 will be spent on church building projects within the first five postwar years, according to a survey just completed by the Tile Council of America. The program is believed to be the greatest ever undertaken in American history.

Paul R. Herbert, chairman of the Tile Council's Non-Residential Construction Committee, says the study covered about thirty faiths, and that parochial schools, convents and rectories, as well as new churches and replacements of present structures, are included in the totals.

"Results of the survey showed that in the Catholic field alone more than 350 architects are specializing in church construction," Mr. Herbert added. "One architect already has work totaling $27,000,000 on his boards, while several others are busy on plans calling for $5,000,000 to $11,000,000 of construction."

The study indicates that Gothic, Georgian, Tudor and Colonial architecture will continue in popularity in Protestant churches, with Spanish influence evident in the Southwest and California. Colonial architecture, Mr. Herbert said, can be expected to grow in favor in the Middle West.

The trend to construct separate units for the church proper, the Sunday school and the chapel will continue in large cities, the survey discovered. The religious education building will be two or even three stories high and will have ample class rooms, large assembly rooms and space for church offices. The church proper will be used for worship and the chapel for weddings and funerals.

Form New Church Body in Germany

Lutherans, Reformed, and Evangelicals Unite to Launch Organization

Geneva (By Wireless)—Emphasis on theology to the exclusion of other issues has been abandoned by German Protestantism in a revolutionary reversal of policy that is expected to unite the churches more closely than ever before through a new program of social action.

Dr. Hans Schoenfeld of the World Council of Churches announced this trend following his return here from the Frankfurt and Treysa conferences of German church leaders. He said a new "Evangelical Church of Germany" was formed at Treysa as distinguished from the old "German Evangelical Church," which, it was felt, was too closely related to the Nazi church order.

Going beyond federation but stopping short of amalgamation, the new body includes Lutheran, Reformed, and United churches, in fact all but the Free churches. Its formation, Dr. Schoenfeld said, indicates German churchmen want nothing to do with the church constitution of the Nazis, nor a return to the loose pre-Hitler federation.

"Realization of their social task has broken through suddenly," Dr. Schoenfeld declared. "While they were primarily occupied with theological questions before, they now recognize their responsibility for the social and political structure."

The new policy is especially supported by the Rev. Martin Niemoeller, he said. Preceding the Treysa conference, Niemoeller called a meeting at Frankfurt of the confessional churches' Brotherhood Synods, a session many felt ranked second in importance only to the Barmen Synod of 1936.

Niemoeller Changes Position

Surprising many, Niemoeller seemed to have swung to the other extreme from his former theological position, and stressed that there is a close relationship between genuine Christianity and genuine democracy which the German Church must recognize.

Dr. Schoenfeld predicted this new view would mean a role of growing importance for laymen in the German Church. He pointed out that members of the Brotherhood drew up the first draft of the statement approved at Treysa, which stressed repentance and called for a "courageous beginning" in the construction of a new life.

A Provisional Council of twelve members was named to direct activities of the new church organization, with Bishop Theophilus Wurm of Wurttemberg as chairman and Niemoeller as vice-chairman.

Among the prominent members are Bishop Otto Dibelius of Berlin; Hans Lilje, underground leader of the German Student Christian Movement; Pastor Hans Asmussen, noted theologian; Wilhelm Niesel of the Reformed Church; Hugo Hahn, Confessional leader in Saxony who was expelled by the Nazis; Christian Meier, lay education leader of Hamburg; and Bishop Hans Meiser.

Others named to the Council were Professor Smend, lay rector of Goettingen, first German University to reopen; Dr. Held, a church superintendent at Essen; and Heinemann, a layman.

Pastor Eugen Gerdstenmaier, who was involved in the anti-Hitler plot in 1944, was elected general secretary for relief.

Niemoeller, who may be given the title of bishop, will head the Church's ecumenical office, with Pastor Asmussen in charge of the central administration. Headquarters will be established at Stuttgart.

Dr. Schoenfeld declared that the new position of the Church represents a clear break from the nationalism of the Junkers and industrialists.

Greeting from Michelfelder

More than 100 clergymen attended the Treysa conference, at which a statement was presented from Dr. Sylvester C. Michelfelder, representative of the American Section of the Lutheran World Convention, expressing a desire to rebuild friendly relations with the German Church.

Those present at Treysa included ten pastors from the Russian zone of occupation. These were told by high Soviet officials that they were free to attend the sessions, but difficulties were encountered. One had to steal through the Russian lines, was shot at, and when he got through was sent back by the Americans, then had to elude U.S. troops to reach the gathering.

During his visit to Germany, Dr. Schoenfeld found that Protestants and Catholics were using the same church buildings in devastated areas.

He also learned that Archbishop Conrad Groeber of Freiburg had, as promised, presented to the Fulda Conference of German bishops a plan for cooperation between Catholics and Protestants in relief activities.

A major question in Germany, cording to Dr. Schoenfeld, is the c trol of schools. In some areas, Cat lics have asked for their own scho with state aid, and Confessionals expected to make a similar request.

However, he added, the trend, e among outspoken Confessional Chur members, is against church schools. is insisted that religious instruct should be the task of the church which was impossible under the Na

Is This Why Patton Lost His Command?

Rome (By wireless)—General Geo S. Patton, Jr., military governor Bavaria, granted a permit for Ca nal Faulhaber of Munich to visit Vatican, and later cancelled it, it learned here.

Cardinal Faulhaber has been pected in Rome for some time and till now it was thought that only prelate's ill health was keeping him Germany.

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of the American Lutheran Conference

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